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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

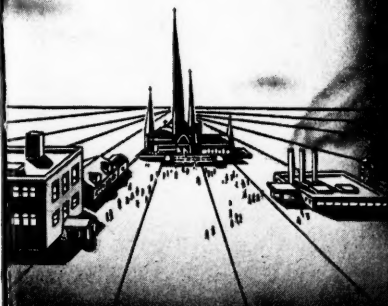


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APRIL, 1951

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Amongst Ourselves

The editors of *The Liguorian* cling to the hope that the war that is being prepared for throughout the world will yet be averted, through the prayers and sacrifices of Christians and the self-reformation of millions of people. We are fully aware that there is no instance in history of nations reaching a state of such violent mutual distrust as they have today, and of preparing so feverishly for open hostility as they are now, without finally engaging in outright war. Precedents, however, are not ironclad arguments in this regard. God's arm is never shortened, and there is nothing inevitable among men so long as He is the supreme and infinite Ruler of the universe. The only thing that is inevitable is the fact that He abandons men who have abandoned Him to their own devices, which usually turn out to be the devices of war.

The editors of *The Liguorian* also believe that a goodly number of good men, submissive to God and praying to Him for mercy, can move Him to spare even the guilty from their own folly. They do not forget that even Sodom and Gomorrah would have been spared the fire that destroyed them, if Abraham could have found only ten just men within them to pray for mercy for all. We have no way of knowing what number of Americans is sufficient, by their penance and prayer, to avert the white fire of A bombs, and the yellow fire of incendiary bombs, and the red fire of hatred, from laying waste their land. We can

only keep on pleading that more and more Americans will purify themselves of the traditional sins of America, turn themselves into servants and lovers of God for the salvation of their souls, and then pray for the rest of their people and of the world. God is wise in not telling us how many good men today will be the equivalent of the ten who could have saved Sodom and Gomorrah. He wants all to reach heaven, and will not remove the causes of fear and apprehension until all have had their own chance to be saved. Whether war comes or not, it is still the most important thing that every human being become concerned with the importance of saving his own soul.

The pages of *The Liguorian* are filled with repetitions and explanations of the revelations of God about the true goal set before all men, and about the rules and means for attaining it. These things are not guess work, nor matters of individual opinion and conjecture. They present the one, objective, universal, unchangeable and infallible road to peace that God has established. For the road that leads to peace on earth is exactly the same road that leads men to happiness in heaven. No man can walk the one very long without finding that he is also on the other. No man can reject the one without finding that he has rejected the other as well.

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APRIL, 1951

THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

How to Fear God

Are you one of the many who feel that fear should be eliminated from the practice of religion? Do you dislike hearing sermons about hell? Maybe you need some of the thoughts that are presented here.

D. F. Miller

ONE CANNOT have much to do with the work of helping people lead spiritual lives and save their souls today, without coming up against the fact that many of them do not want to be reminded of the importance of fearing God, nor of the facts that God has revealed that inspire salutary fear. Fear of the Lord is in widespread disrepute. Thoughts about heaven are welcomed eagerly; thoughts about hell are at least avoided, and often completely rejected.

It would be easy to name a score of religious periodicals in whose pages you will never read an article that deals with any of the motives for cultivating a reasonable fear of God. In many of these you will even find articles proposing the elimination of all fear from the practice of religion. Everybody has met Christians, some of them Catholics perhaps, who comment scornfully on sermons they have heard or items they have read which are designed to awaken or keep alive fear of God. "We want a religion of love," they say, "not one of fear." Or, "Fear is an unworthy motive for practicing virtue and keeping the commandments." A goodly number of those who refuse to make parish missions do so because they prefer to live without being reminded of reasons for

fearing God.

It is so dangerous, if not fatal, to try to serve God loyally and to save one's soul without utilizing the motive of wholesome fear, that there is here presented a study of how the prejudice against fear as a part of religion came into being; how natural and necessary fear is to man, and how clearly insisted on by God; how fear is related to love in the practice of religion; and what practical conclusions from the facts should be drawn by every intelligent Christian.

I. The Campaign against Fear

Fear is so useful and even necessary to human nature, and the motives for religious fear are set forth so clearly in the Bible, that one might readily expect to find that the first opposition to fear as an element in religion arose out of certain distortions and misrepresentations of the revelations of God to man. Sure enough, that is where the campaign against fear of the Lord began. Among the historic distortions that have led to the abandonment of fear of God, the following hold a prominent place:

1. *The teaching, first set down by Martin Luther, that man is so totally depraved that he cannot help commit-*

ting sin; and that, despite the sins he cannot help committing, he needs only faith in Jesus Christ to be saved.

One of the psychological factors that inspired Luther to formulate this doctrine was the fact that he was morbidly fearful of the punishments of God for his own sins. He had led a rather erratic life even as a monk, but had spells of great depression and fright over his sins. He felt the need of ridding himself of the very basis of his fears. He found a good formula for so doing. If one cannot help sinning, as he said, and will not be punished by God for any number of sins so long as he believes firmly in the merits of Christ, there is no longer any need for fear. All who believe, therefore, with Luther, that faith alone, faith without works, faith in the midst of one's sins, is all that is required for salvation, will naturally feel free from fear of the Lord.

Luther not only did away with the basic reason for fear of the Lord; he even stated expressly that fear of the Lord is hypocrisy. This is one of his statements: "Contrition which is excited . . . by thoughts of the loss of eternal happiness and of being condemned to eternal hell makes one a hypocrite and more a sinner than he was before." This proposition was condemned as heretical by Pope Leo X.

2. *The teaching of John Calvin, that some human beings are predestined from birth for heaven, and some are predestined from birth for hell, and that there is nothing one can do about his eternal fate.*

This doctrine led to a decline of fear of God in two ways. First, there is no reason for a person who feels that he has been predestined for heaven from the beginning to fear God; he simply cannot be lost. Second, a large number of persons who could not, under Calvin, convince themselves that they

were infallibly saved, simply gave up all belief in God, and, of course, all fear, because their very reason rebelled against the idea of a God who would arbitrarily create anybody for hell. There are thousands of people in the world today who have abandoned religion altogether because the only idea of God they were ever given was that of a tyrant predetermining certain persons for hell.

3. *The doctrine, perhaps most popular in America today, that all religions are equally good, because all sects are merely different roads to the same heavenly goal, and that it does not matter which road one chooses to take.*

This is called "indifferentism," and has been the logical outcome of the assumption that each man may use his own private judgment and opinion as to what he will believe and what moral laws he will observe. Clearly it does away with fear of God, because it does not pin one down to any specific obligations that must be fulfilled under threat of punishment. The indifferentist, and the champion of private opinion in religious matters, need only to change the rules of religion when they get into a pinch. So long as he makes the rules for himself, a man does not have to fear doing anything that will deserve punishment. Millions find this the easiest way to live without fear.

4. *The belief that the love of God for human beings is such that He simply could not condemn anybody to hell.*

This is the principle on which many Catholics eliminate fear from their lives. They formulate it in various ways. Some say: "There is some good in everybody, and therefore I'm convinced that practically everybody will be admitted to heaven." Or: "If I were God, I would not condemn anybody to hell; therefore God won't do so." Or: "God is love, and no matter what we do, He

won't be too hard on us in the end." There is a strange background for almost every case in which you find Catholics talking in this way. Barring only those who are scrupulous or mentally confused by false religious education, one finds that these statements are usually made by people who are deliberately breaking some serious law of God. The man and woman living in an invalid marriage, the practitioners of deliberate and continued contraception, the adulterers and haters of their neighbors, — these are the ones who, while breaking God's laws, also find it convenient to deny God's words.

II. The Foundation of Fear

There are two different viewpoints from which one can study fear as it applies to all human beings. On the one hand, it can be looked upon as it fits into human nature as created by God. On the other hand it can be analyzed according to the various objects that awaken it.

As a part of human nature fear is one of the passions with which everybody is endowed. It is that particular passion which manifests itself in an instinctive recoiling from and resistance to future sufferings and evils. One can feel fear of future catastrophes that cannot be averted. Thus, for example, all men have a natural fear of death, even though all know that some day they must die. But the instinctive fear of death has a purpose in the designs of God; it is to inspire men to protect and defend their lives as they are bound to do until God sees fit to call them by death. Fear is also the natural means provided by God whereby men are moved to resist future evils that can only with difficulty be escaped. Men fear an approaching epidemic, and are thereby moved to take measures against being stricken. People fear being run over in the traffic of a busy street, and are thereby moved

to proceed with great caution in traffic. Without fear, a grown man or woman would become helpless in the face of the innumerable dangers that surround them. Deliberately to discard all fear would make one unworthy of the precious gift of life itself and of the inestimable privileges of human nature.

Certainly it is natural to find that this fear which is so integral and important a part of the make-up of man should have been designed by His Creator to help him to attain the most important object for which he was made, namely, the salvation of his soul. It certainly is not likely that God would have equipped human beings with powerful and instinctive fears that would protect their health, their possessions, their reputation and their lives, without intending that the same means be used for the protection of their immortal souls. In point of fact, God did everything possible to inspire men to fear for their souls, and thereby to take action against losing them.

He did this, first of all, in the natural order by creating what is experienced by everybody as remorse of conscience. Remorse of conscience, which follows upon violations of God's law, is nothing other than a fear of punishment deserved for the sins committed. This fear can be lessened by boldly repeated sins; but its true purpose is to awaken sorrow for sin, the use of the means of forgiveness, and resolutions not to offend again, so that punishment will be escaped.

He did this far more forcefully, however, in the supernatural order, and through His direct revelations to mankind. To rid himself of the fear of God, a man must not only distort the revelations of God in the Bible; he must even deny hundreds of His direct statements. Consider only these unmistakable directives of the voice of God.

1. He stated that fear of the Lord is

a gift of the Holy Spirit, the beginning of wisdom, the end of rebellion, and the beginning of joy. "The fear of the Lord is the beginning of wisdom." (Proverbs, 1/7) "The fear of the Lord is honor, and glory, and gladness, and a crown of joy." (Ecclesiasticus, 1/11-12) "The fear of the Lord is the beginning of love." (Ecclesiasticus, 25/16) "The fear of the Lord driveth out sin." (Ecclesiasticus, 1/27) The fear here recommended is not merely a passion; it is a fear cultivated by the will, a part of the virtue of prudence, a key to the practice of all virtue. It is not fear of God in Himself, because in Himself God is all good, and no man can fear what is good. It is fear that through his own perverse free will one may deserve the punishments that God's justice must impose on those who rebel against Him.

2. In unmistakable terms God made clear what the punishment for a sinner will be. It will suffering in a place called hell. Hell is revealed by God as a place of eternal and indescribable torments, reserved for those who die at enmity with Him. It is so terrible a place that Christ said to all His followers: "Work out your salvation in fear and trembling."

3. God even related fear of His punishments to other fears that men may experience, and commanded that this be supreme over all. Christ said: "Fear not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both body and soul into hell." (Matthew, 10/28) He even made fear of His punishments the cure for all the unhealthy fears, the neuroses and psychoses of modern times, that men may find themselves subject to. "He that feareth the Lord shall tremble at nothing, and shall not be afraid, for He is his hope." (Ecclesiasticus, 34/16)

4. Though He commanded fear and

provided the motives for fear, He clearly stated that salvation is within certain reach of all who are moved by fear to use the means He provided for gaining heaven. Thus fear of hell never has to be fear of the inevitable, nor even fear of a fate that can be escaped by only a few. It can be escaped by all who are humble enough to submit to God.

It is difficult to understand how anyone can accept any of the revealed words of God and say that his practice of religion can be or should be without fear. It is difficult to see any wisdom in the efforts of many Christians to do without fear of God, when God has commanded it as the very beginning of wisdom. Fear of the Lord is the outpost that defends the soul. Fear of the Lord is the guard on duty against the abuse of one's freedom and the loss of one's soul.

III. Fear Related to Love

Good and sincere persons still raise the objection that, if one has a choice between fear of God's punishments and love of God's goodness as motives for serving Him, it is far better to choose and act on the motive of love. They feel somewhat ashamed of the motive of fear. At the very least, they say, one should be able to outgrow fear and to depend on love alone.

They forget that there are two kinds of fear of God, one of which may diminish as they grow in love (though in some measure it will always be needed), the other of which is inseparable from love. The first and lower form of fear is that which is concerned solely with the punishment that God has set for those who refuse to serve Him. This is fostered by meditations about death, the last judgment, and the pains of hell. A certain amount of this kind of fear is always needed, even after one has reached a high degree of love of God. The greatest saints meditated often on hell. They recognized that the thought

of hell is best adapted to meet and grapple with uprisings of evil passion, even when one has made progress in spiritual things. And experience clearly proves that for those who have been leading indifferent or sinful lives, the fear of hell is the most effective starting point of sorrow for the past and reformation for the future.

Moreover, the fear of hell is not the purely selfish thing it is sometimes thought to be. Selfishness in the strict sense means wanting something that is contrary to God's will. But it is God's express will that every human being whom He created escape hell. Wanting something that God wants can never be a base and unworthy thing, even though it contain the element of self-interest.

The second and higher kind of fear is that which is called filial fear, and in which the object directly feared is the guilt of offending the all-good God. A child who loves his parents may fear being punished by them; but he has a greater fear of hurting or grieving them. A husband who truly loves his wife finds himself inescapably fearful lest he might cause her pain or sorrow. This again is the way in which human nature is made. To love someone is to fear hurting that person in any way.

So it is above all with the love of God. That is why the love of God may be defined as union of one's will with His will, and the earnest, reverently fearful desire never to offend Him by sin, because He is so infinitely good and infinitely worthy of all one's love. The more this filial love grows, through meditation on the attributes of God, on the character of Jesus Christ, on the sacrifices He made for all human beings, the less one may need the thought of hell to stay in God's friendship. Nevertheless, this should never be completely abandoned. Even though one may be able to say, like the Little

Flower, "Though there were no heaven and no hell, I would still love God with all my heart," one cannot entirely forget that winning heaven and escaping hell are a part of the will of God for every soul.

IV. Practical Conclusions

From this explanation of the fear of God, these practical recommendations can be made to every Christian:

1. *Don't be ashamed to admit to a real fear of God's punishments.* On the contrary, think realistically of hell now and then. Be thankful for sermons that keep alive your fear of hell. Look for reading matter that doesn't let you forget the reality of hell.

2. *Don't think that there need be any limits to your fear of actual, serious sin as the only thing that can bring you to hell.* People sometimes say that there is such a thing as too much fear. There cannot be too much fear of the only thing that leads to hell. Only they who have wrong notions of God or wrong notions of serious sin become scrupulous or neurotic. With the right notions, you can fear serious sin to the point of preferring death to sin, and you will be the sanest person in the world.

3. *Don't stop with the fear of hell.* Try to grow spiritually to the point where you love God so much that most of your fear is the filial fear of offending Him because He is so good. Meditation on the passion of Christ is the great means to acquiring such a love.

4. *Don't forget that a reasonable fear of hell must always be accompanied by a calm and undoubting confidence in God's mercy and goodness.* For every spiritual need of your life, for every temptation you will have to face, God will be ready with His grace, if you are earnestly trying to do your part. Your fear of hell, and your filial fear of offending God, are the motives that make you capable of doing your part, while God supplies the graces that win heaven.



Test of Character (93)

L. M. Merrill

The Sense of Shame

Everybody has at some time or other heard the remark made about an individual that "he has no sense of shame." This is always an indictment, because human nature has been provided by its Creator with an instinctive sense of shame as a protection for the virtues of modesty and chastity. Reason readily recognizes the purpose and value of the sense of shame, so that one who casts it aside fails not only against his own better instincts, but against right reason and the law of God as well.

In normally conscientious persons, the sense of shame prevents words or actions that could lead to evil thoughts, desires or action in themselves or in others. It need hardly be stated that there are many social customs and practices of modern times that tend to destroy the sense of shame in individuals, and thereby to open the way to widespread immorality. Here are some examples of how people act contrary to their innate sense of shame and thereby bring themselves and their companions closer to unchastity.

Girls who appear publicly in scanty and suggestive bathing suits or summer wear must resist and silence their sense of shame before they do so. After they have appeared thus a few times, their sense of shame becomes dull and gradually disappears, and with it goes one of their strongest defenses against sin. Moreover they thus reach a point where they are no longer ashamed of being the occasion of ogling glances and lustful thoughts on the part of others.

Women who wear evening gowns that leave much of their upper bodies exposed had to smother a sense of shame the first time they donned such clothing. Later they became blazé and even brazen in exposing themselves to the prurient public gaze.

Both men and women who relate sexy stories to their friends, or make suggestive remarks, thereby reveal that they have done their best to smother their instinctive sense of shame. That they never quite succeed in killing it entirely is revealed by the fact that they can still blush and appear uncomfortable if someone who has not lost his sense of shame shows disgust for their evil stories and remarks. The shameless are comfortable only in the company of the shameless.

It is possible for people to develop an exaggerated sense of shame, so that they feel guilty and embarrassed when there is no real and objective cause for such feelings. But far more dangerous and evil is the other extreme, and far more common today, in which people no longer respect the reasonable feelings of shame with which God has endowed them.

The Case of the Case of Wine

A chaplain's reminiscences of hard days during the last war, and of events that become humorous when one can look back upon them.

E. F. Miller

THE DEBATE recently held in Congress as to whether or not American troops should be sent to Europe reminded me of the trip I took to Europe in the early days of World War II. Of course there was no doubt then about the proper locale for American fighting men. It was a common opinion that Europe was America's first line of defense. Thus, there was hardly a man in the whole country capable of carrying a gun or a typewriter who did not find himself sooner or later on a boat bound for the land beyond the sea. I was one of those men. My weapon, though, was a cross rather than a gun or a typewriter. I was a chaplain.

The soldiers with me on the ship that had been given to us for our transportation were a detachment of "casuals," that is, troops that had been taken out of their outfits here in the states in order to fill in the places of other outfits on the fighting front that had been decimated by the casualties of the African campaign. At the time of our crossing the future did not look too rosy for the Allied cause. Rommell seemed to have his mind made up to win the war in one fell swoop. The convoy of ships of which we were a part was being rushed across the ocean at top speed in order to stem the Nazi tide that was sweeping over the desert like a flood gone out of control.

As we walked up the gangplank the eve of our departure, we had no idea who the man next to us was, or the man in front of us or behind us. We had all been called from different camps in dif-

ferent corners of the country to take part in this adventure. Perhaps it was just as well that we were not acquainted with one another at this particular time. The supply personnel at the embarkation camps had loaded us down with such a mountain of material that we could see neither to the right nor to the left, and were bent over double in an effort to balance our burden without being swept off the gangplank either into the water or onto the hard docks below.

We were carrying "impregnated" clothing, including long-drawers underwear in case we should run into a gas attack; and "impregnated" clothing, because it is saturated with chemicals, is heavy, like rocks. We were carrying a steel hat, on our heads of course; a bed-pack tied to our backs; a barracks bag over our shoulder; and sundry other things that the government thought we might need before the war was over.

We were prepared to fight in Alaska, on the equator or along the Champs Elysees in Paris. Yes, we even had our dress uniforms along with us. Who knew? We might be asked to have tea with a duke or a duchess between battles, and we would have to dress for the occasion. With all the equipment I was lugging along, I could have got ready on instant notice for an audience with the Pope, for a beach landing on a jungle island or for a trip in an airplane.

In one sense my predicament was a little bit more breath-taking and sweat-arousing than that of the enlisted men. I had to carry my Mass kit besides the

issue of the government. The priest chaplains always carried their church with them wherever they went. In a satchel the size of a suit box they packed everything they would need for the celebration of the holy mysteries — altar cloths, vestments, chalice, hosts, wine. Since their main function as chaplains was to say Mass and administer the Sacraments, they had to be ready at all times. So, in one hand I had my Mass kit. In my other hand I had that case of wine — that back-breaking and jealously guarded case of wine. More about that later.

I said that the men were strangers to one another as they staggered aboard the ship. But they did not remain strangers very long. In the space of a few short hours we formed a group that for solidarity was something to be seen and experienced to be fully appreciated. Danger has a way of bringing people together better than anything else, even marriage. And we sensed that we were in plenty of danger every knot of the journey from New York to wherever we were going.

We left from Staten Island a couple of hours before dawn in weather that was brisk and cloudy. The ship was a banana boat formerly used in the Pacific trade and rigged originally not for the transportation of human beings but for the transportation of bananas. Bananas, we found out, are not so particular in their choice of quarters as are human beings. Changes had been ordered by the authorities in the living arrangements of the vessel so that the men aboard would not perish from lack of ventilation. But these changes had not been completed. At least the ventilation problem had not been solved. The result was so intense a heat that we all thought we would surely arrive on the other side, if we arrived at all, a pile of cinders instead of an army of soldiers looking for a

fight. The cabin that I occupied with thirteen or fourteen other officers (built to accommodate four medium size individuals) was near the boiler room. Enough said. We might just as well have laid our sacks on top of the furnaces that generated the power for the propellers.

What made the heat almost unbearable was the fact that we took the southern route — around the Canary Islands, which, I believe, is in the general area of the gulf stream. The weather on that part of the ocean is hot enough without introducing boilers to add to its intensity. All we did, besides practicing the interesting maneuver of abandoning ship, manning our battle stations and dumping the garbage at the exact moment of sunset each evening, was sit around and pant. It was forbidden to go on deck after dark. And every port hole and door and tiniest opening was covered over with a heavy canvas drapery so as to prevent all light from escaping and thereby giving notice of our position to prowling submarines. It was a case of burning up or being torpedoed; and I'm not sure that the men did not prefer being torpedoed. In the latter case they would at least meet their end quickly and with a minimum of pain.

But I must go back and tell you about my case of wine.

The evening before we slipped away from the dock at Staten Island, the ship was completely loaded and ready to go. It remained only to pull up the gangplank, take one last look at the statue of liberty and then drive bravely into the wastes ahead. From various rumors we heard we believed that we would not actually get away until the next morning.

A certain Father Murphy, a chaplain like myself, was sure that these rumors were true. That was why he asked me

about nine o'clock that night if I cared to go with him to see a priest friend in New York provided, of course, he obtained the necessary permission. I answered that I would be happy to accompany him.

How he got the permission I do not know, for, once you were on a ship that was ready to sail, it was considered impossible to get off without the signatures of the president and his cabinet. The mere asking of such a permission was sufficient to throw the troop commander into hysterics. But we got off with the blessing of the troop commander. We crossed over to Manhattan, rode the subway for a few minutes and finally arrived at the priest's house.

The priest was a kindly old man who treated us like long-lost brothers, moved undoubtedly by the thought of the danger we were entering in making a trip through the perilous waters of the Atlantic. Our visit was of necessity short. But it was not without its reward. As we got up to leave, the old man brought forth from a drawer two tiny bottles of whiskey and told us to take them with us in case we ran into trouble on the ocean. "It can easily be," he said, "that you'll be needing a bracer to keep from catching cold. They say the wind is raw on the ocean this time of the year." We knew that he had in mind other dangers besides raw winds and colds in the head. The thought did not reassure us. But we pocketed the bottles, said our farewells and returned to the ship. Fortunately it had not yet departed from its dock.

Needless to say, the little bottle of whiskey was not the only spirits I had aboard. There was that case of wine.

The story of the wine began some two weeks before the incidents heretofore related.

When I received my orders commanding me to report at the port of

embarkation in New York, I was stationed at Camp Van Dorn, Mississippi, about a hundred miles north of New Orleans. The first thing I did on learning that I was to go overseas was to drive to New Orleans and buy a case of altar wine. I felt that the only logical place I could go at that early stage of the war was Africa. But never having been to Africa in my life, I visualized the continent as nothing more than an endless desert. I labored under the delusion that Africa and the Sahara were more or less synonymous. There would be no stores or shops on the desert in which I might buy wine. Thus, I had better supply myself before I left the United States.

A case of wine is not a light item, especially when you have to carry it by hand. I still do not know how I got it on the ship in view of the multitude of other things that I was lugging along at the same time. But I did succeed in getting it aboard. I wrote in large letters all over the box: "Sacramental Wine — Do Not Touch," and placed it in a corner near my bunk in the cabin to which I was assigned.

The first day on the water the men were as nervous as actors before the opening of a play. We knew very well that our merchant ships were being sunk at that time almost as fast as they were being built. Tales had come to us of packs of submarines like packs of wolves lying in wait for any quarry that would cross their path. What nicer quarry could a pack of submarines meet than one containing several thousand able-bodied fighting troops? Rightly the men were nervous. They needed something to quiet their fears.

Father Murphy and I were priests and chaplains, as I noted before. We were supposed to help our men in every way we could — physically as well as spiritually. What could we do but bring

forth our miniature bottles of nerve tonic and pour it gently on the trembling trepidations of our charges? We did just that. Every man in our cabin received a drop, no more. And then the whiskey was gone. It had served its purpose well even though the W.C.T.U. would hardly have gone along with us in our deviation from dryness. A restless peace settled over the ship.

It took us sixteen days to make the straights of Gibraltar. In the course of those sixteen days we had several hair-raising adventures. On one occasion we were attacked by submarines. The destroyers escorting us converged on the marauders, and for many hours the very ocean trembled with the explosions of depth charges, set-off mines and heavy gun fire. We thought that any minute we would go off too, for our ship was not content to carry just soldiers but had deep down in its hold a mountain of ammunition. One small bullet properly aimed would be enough to send all of us to kingdom come.

The thought of so imminent a dissolution was not calculated to make my companions towers of serenity. It was apparent that they needed more nerve tonic. And I noted that they were eyeing my case of wine more and more as the battle grew in fierceness. On one occasion I gave them a speech and told them to keep both their eyes and their hands off that wine, that it was to be used for holy purposes and that if any man so much as moistened his tongue with it our ship would probably sink to the bottom of the ocean like a stone in a puddle of mud.

Hardly had I finished my speech when the attack came from the German airplanes. They appeared on the horizon like tiny specks of dirt, high up in the sky, their motors sounding in our ears like the dirge of a requiem rather than like a mere engine driving a piece of

machinery through the air. The anti-aircraft guns began firing till the sky over our heads was filled with hundreds of patches of coal black smoke. But the planes kept coming in. And then the bombs began to fall. Once more the ocean trembled and rocked. Once more we felt as though our last hour had come. If only we could have got behind our ship and pushed it forward so that it could rush faster from the danger zone. But we could not push it. All we could do was stand at our battle stations and wait. If we got hit, well, so be it. We would figure out our next step from there.

But we did not get hit, miraculously. And an audible sigh of relief came from the men's lips as the planes disappeared over the same horizon whence they came.

After surviving attacks from both submarines and airplanes, we didn't know what to expect next. We were like a group of men in condemned cells waiting for news from the governor as to whether or not we were to be reprieved. And now there wasn't an eye amongst the thirteen or fourteen pairs of eyes in my cabin that did not wander almost constantly to my case of wine.

I began to weaken. I thought about the sands of the Sahara. I saw myself in the middle of the desert without the necessary material for saying Mass. I debated with myself at great length. And at long last I came to a decision. I decided that it would do no harm to break open the case and to distribute the contents of only one or two bottles. If it helped the men to get themselves in hand, well, that was why I was with them. I would be taken care of by the good Lord when I found myself in the desert. Water had been changed into wine in circumstances that were somewhat similar to what I foresaw would be my lot if ever we reached shore. Water

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could be changed into wine again if God thought it necessary.

The soldiers gathered around. As at some liturgical service I cut the rope that held my box secure. Gently I lifted out two bottles of wine. "All that we can afford," I said, "is a sip apiece. I am giving you this after the fashion of medicine. You need it. You have been through a harrowing experience. Let the wine roll around in your mouth so that you will derive the full benefit that it is capable of giving. Don't throw it down like water." A line formed and I filled the bottom of each man's canteen cup with the precious substance. They sipped it; they nursed it; they wasted not so much as a drop. And when they had finished, I tied my rope around my box again and said, "Now listen, you fellows. That's all. Don't be coming around for any more. What's left I need if I'm to function as a priest and not merely as excess baggage." They nodded assent. They were good men and realized the seriousness of my words. I honestly believe that some of them were convinced that the ship would sink if they tampered with my wine without permission. And none of them did tamper with it.

Did my box remain intact for our remaining days at sea? I regret to say

that it did not. Other adventures took place. Other dangers were met. At one time it looked as though we would never make the shore alive. The convoy was forced to break up, and our ship took off for land alone, steaming into the port of Oran on the north African coast like a man running away from robbers. With God's help we crossed the ocean without losing a single man. I cannot say as much for my case of wine.

As I climbed down the side of the ship amidst the debris of a battle scarred shore, I carried in one hand my Mass kit. And in the other hand? No longer a case of wine. The box, the rope, the paper had all disappeared. I was carrying in my hand *one lone bottle of wine!* The rest of the case I had given out as I thought it necessary.

Of course, my worries about not finding altar wine in Africa were ill-founded. Wine is used in Africa instead of water. In fact, I was told that the finest wines in the world are made from the grapes that grow in the vineyards of north Africa. So, I acted rightly after all. And I don't suppose that the men who were with me on that journey will ever forget the sustenance they received in what must have been some of the darkest hours of their life.

The Reason

"In hell," said Johnnie Henry,
"I've given up believing;
For how could God consign a man
To everlasting grieving?"

But Johnnie's unbelief had these
Peculiar antecedents:
He first did things deserving hell
And then he gave up credence.

L. F. H.

Pre-Marriage Clinic

D. F. Miller

Doubtful Freedom to Marry

Problem: I am keeping company with a man who was married before and is now divorced. At the time of his marriage and divorce he was not a Catholic, but now he wants to become one. We feel that there may be hope of having his first marriage declared invalid. Is it wrong to go out with such a person, in the hope that we may get married in the Church some day?

Solution: Clear thinking and firm action are required in all cases of this kind, which are not few in number today. Here are the principles that must govern your whole attitude in this matter.

1. It is wrong to continue close company-keeping with a man whose freedom to marry you is in doubt. The reason is this: company-keeping can lead to love — a love so strong that eventually you might find yourself not caring whether your friend is free to marry or not, and willing to pretend marriage to him even at the cost of your immortal soul. Or, if you retain faith and courage enough to resist an attempted marriage, it will very probably lead you into serious and frequent sin.

2. Therefore, as soon as you learn that a man who seeks your company has been married and divorced, you are bound at once to find out certainly whether there are solid grounds for his being declared free to marry by the Catholic Church. You may not dawdle along with your company-keeping on the probability that he might be declared free, or with a doubt in your mind about his freedom. By so doing you would be throwing yourself into an occasion of casting aside your faith, your soul, and heaven. That is why you must get all the facts about his previous marriage and go to a priest at once and find out whether the facts warrant the assumption that you can validly marry him in the future.

3. A Catholic girl who is being courted by a divorced man must, as she loves God and desires to save her soul, bolster her will to a complete readiness to give him up immediately if she learns that there is little or no chance of marrying him validly. This is another reason why she is bound to get the facts, and a priest's judgment about the facts, *early* in her acquaintanceship with him. The earlier she ascertains his standing as to marriage, the easier it will be to give him up if that proves necessary.

It is difficult to be sympathetic with Catholic girls who have kept company with a divorced man for a year or two, fallen deeply in love, and who then come to a priest begging that he do something to help them get married. The investigation should have been made at the very start of the friendship and a decision made then.

Ragamuffins' Cardinal

The story of a saintly modern Cardinal, whose lost dream of being a simple parish priest found fulfillment in his care for the underprivileged boys of Rome.

R. Hoffmann

"EMINENCE! EMINENCE!" the grimy little street-urchins shouted as they clambered about the stately Cardinal, dressed in all the glory of his sacred purple. In their exuberant love, they threw their arms about the Cardinal who had just come from a solemn function at St. Peter's. There he had presided, the archpriest of St. Peter's, as a noble Prince of the Church. But now Cardinal Merry del Val was among his boys of the Trastevere, and he was happy. His rich warm smile welcomed them all. "He has not had time to change," they would cry, "But he has come to us just the same."

In 1889 the newly ordained Rafael Merry del Val began his work among the boys of the Trastevere. The Trastevere was the poorest and rowdiest quarter of Rome. Every Saturday the young priest would go on foot to this section of the eternal city, pick his way amid the debris of demolished houses, and search out his boys to hear their confessions. Late at night, his work finished, he could be seen finding his way back along the dangerously encumbered street. At an early hour on Sunday morning he would return to say Mass, comment on the Gospel of the day, give Holy Communion and teach the doctrines of their holy faith to his boys. Soon he had formed his group into the Pious Association of the Sacred Heart of Jesus. This gracious priest transformed the tiny urchins of Rome's streets into adorers of Jesus in the Eucharist. He gave them spiritual con-

ferences and retreats. He bought buildings and grounds for them with plenty of space for football and cricket.

There was no age limit in the club. The boys grew to manhood and were in the Great War. The Cardinal spent hours of his day writing letters to his boys in battle. The jubilee year of the Association was 1915. The Cardinal wrote of it: "I went to say Mass and give Communion this morning. A great gathering. One of my boys, the Carmelite, gave an address; three others, priests, were at the altar. I have had such a happy day."

Rafael Merry del Val was born in England, where his father worked in the Spanish legation. The blood of four European nations coursed through his veins—he was Spanish, Dutch, Scotch and Irish. Young Rafael Maria grew up in England. Like many another young English lad, he left home for a preparatory school. This delicate little fellow became a leader in his class work, and showed great musical talent. When he was eleven, the Merry del Val family moved to Belgium, and Rafael continued his studies under the Jesuit Fathers in Brussels. The Jesuits found him a remarkable student. In learning and piety none could ask for more. His fellow students loved him and regarded him as a model of purity. He excelled in tennis and cricket. As his fellow students observed his grace and ease in swimming, horseback-riding and fencing they would say to each other: "Some-day he will be a great man."

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At eighteen, Rafael returned to England. He had chosen to be a priest, and at Ushaw college he completed his course of Philosophy. Here too he received tonsure and minor orders. In the autumn of 1885 Rafael went to Rome — there to complete his studies and then to return to England and apostolic work. In Rome, Pope Leo XIII set his wise and kindly eyes on the young man and England lost her apostle. In three years he was ordained and then attended a special course in ecclesiastical diplomacy.

Besides his studies and his work in the Trastevere, young Merry del Val worked to convert English Protestants living in the English colony at Rome. His kindness and holiness won over many a soul. But he was never in a hurry to receive converts. He made them follow a course of instructions that was both thorough and accurate. Never did he have to lament the lapse of a single convert he had received.

In 1891 his dream of becoming pastor of a large and poor English parish was ended forever. Leo XIII appointed him his private chamberlain. His was the arduous task of meeting the people who were to have an audience with the Pope, and of entertaining them until the Pope was ready to receive them. His facility in speaking Italian, French, Spanish, English, German, plus his engaging kindness, made him an admirable success. Meanwhile he preached and heard confessions and worked on the Commission for the Investigation of Anglican Orders.

When in 1890 a wave of anti-Catholic prejudice spread over Canada and Catholic schools were attacked, Leo XIII sent his young Monsignor there as his delegate. He stayed eight months in Canada, studying the question of whether Canadian Catholics should submit to the state regulations or fight the state.

The result of his mission was the encyclical *Affari Vos* of Pope Leo XIII. Catholics were to accept the concessions granted by the state, and to strive by conciliatory means to win more concessions. Canada rang with the praises of the young Monsignor whom Leo XIII had so surprisingly named his delegate. In 1900 Rafael Merry del Val was consecrated bishop.

During the intense heat of the summer of 1903, Pope Leo XIII died. The Cardinals chose Merry del Val as secretary of the conclave for electing a new Pope. The choice of the Cardinals for Pope fell upon Giuseppe Sarto, Patriarch of Venice. Frightened and aghast at this formidable burden, the humble Patriarch wished to decline. The Cardinals insisted, and it was Rafael Merry del Val who found Cardinal Sarto in the Sistine chapel, his face bathed in tears. He communicated the Cardinals' decision to him. The Cardinal bowed to God's will. The Church had a saint as its Pope — Pius X.

One of bravest of the many brave things that Pius X did as Pope was to name Rafael Merry del Val his Secretary of State — a prelate only thirty-eight years of age, and not an Italian. Pius X, the parish priest, had found another who had wanted to become a parish priest, someone to help him carry out his program of restoring all things in Christ. "I chose him because he is a linguist. Born in England, educated in Belgium, a Spaniard by nationality, who has lived in Italy. A diplomat's son, himself a diplomat, he knows the problems of all countries. He is very modest, and he is a saint."

A noble friendship grew up between these two lovers of Christ. At the bedside of the dying Pius X knelt Cardinal Merry del Val. The Pope had lost all power of speech, but he took the Cardinal's hands in his own, and press-

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ing them tightly, looked fixedly into his face for some minutes. It was the last farewell of two great souls who had fought side by side the fierce struggle for the kingdom of God on earth.

Eleven years that struggle had lasted. Pius X fought and triumphed over the anti-clerical government of France on the question of the rights of the Church in relation to those of the State. Modernism, which would have reduced Christianity to sentimentalism pure and simple, found its foe in this saintly Pontiff and fell before him. He continued the great work of Leo XIII in his *Motu Proprio* on Catholic Social Action. Before he had been Pope a year, he faced courageously the stupendous task of codifying Canon Law and set the project in motion. His was one of the greatest, yet stormiest Pontificates in the Church's history. Facing with him the surge of criticism and contempt that men flung upon him was the young Cardinal of slight and gracious build. Every important act of Pius X's pontificate passed through the hands of this young man, who in himself summed up the education and culture of Catholic Europe. Pius X had chosen a great Secretary of State.

In 1914, he became arch-priest of St. Peter's. All who saw him officiate in St. Peter's were impressed by his majestic bearing. He had an artist's soul, and wrote beautiful poetry and music. Besides, he was a brilliant pianist. Paderewski gave a private recital for Pius XI. After the recital, the Pope drew Paderewski's attention to his Eminence. "This is Cardinal Merry del Val, who may be called the Paderewski of the Sacred College." Yet many a time this man of culture, this Prince of the Church, could be seen dressed in black, entering some wretched hovel, anxious to give his help in person. He died a poor man, his money given into the hands of the poor.

His spiritual life was an intense seeking after God. His unexpected death revealed secrets of his virtue and mortification. In his drawer they found his discipline, worn with use and dark with dried blood. One of his contemporaries writes: "We may well ask ourselves which was the greatest and of the most worth — the active life of the man who had so large a share in one of the most fruitful and most sharply attacked Pontificates of the Church — or the hidden life of the spirit, jealously kept from the indiscreet eyes of the world."

Rafael Merry del Val never realized his dream of being pastor of a very large and very poor parish in England's Westminster diocese. Yet he found his parish in Rome. His parish consisted of the thousands who thronged to his confessional and listened to the sermons he preached in Spanish, Italian, French, German and English. It consisted of the many religious whom he guided along the rocky reaches of the mystical life, and above all, of the little street boys of the Trastevere. They called him their Saint Raphael. He watched over them with all the care which the archangel Raphael showered upon the young Tobias.

When he became a Cardinal, the boys of the Trastevere were afraid they would lose him. He told them: "I want to be with you every day." At his Cardinalatial silver jubilee he said: "I have the consolation of knowing that I have never broken my promise of twenty-five years ago." To his boys he gave his last steps. His last walk was to the club on the Trastevere. For five days and nights his boys watched devoutly by his body after his death in 1930. They put their names beside him in his coffin, a sweet pledge of the love which had bound them indissolubly to this Cardinal who labored his life-long for the boys of the Roman slums.



For Wives and Husbands Only

D. F. Miller

A Wife's Right to Refuse

Problem: "I have seven children, and though I am in good health, I feel that I have enough work to do taking care of these. My husband, however, wants more children. He makes plenty of money and has always been good to all of us, but he just has no idea of all the work and worry involved in taking care of the children. For that reason I have felt that I am justified in refusing him his rights. Since my refusal he has been very unhappy, and he says that if anything happens to our marriage I will have only myself to blame. Please tell me if I am doing wrong in the column *For Wives and Husbands Only*, because there are other mothers who feel as I do.

Solution: From the case as you present it no other answer can be given but that you are doing seriously wrong by refusing your husband. The one thing that your contract of marriage essentially means is that you have pledged yourself never to make a decision of this kind for the reasons that you allege. Only truly grave circumstances, such as neglect of a husband to support his wife and children, infidelity, serious illness of the wife, etc., ever justify a wife in continuous refusal to fulfill the primary obligation of marriage. Even wives who think they have a good reason for refusing their husbands should submit that reason to the judgment of their confessor because it is easy for a wife to deceive herself in this regard.

You have so many things to be thankful for that it is sad to think of your disobedience in this one matter. You admit that your husband supports you and the children well, and that your health is good. Your only complaint is that it is quite a job to take care of the children God has already sent you. You do not seem to realize that this job will grow lighter as the years go by, and as the older children are taught to do their share in caring for the younger ones. Neither do you realize that you are truly risking the stability and happiness of your entire married life, by your refusals.

We strongly advise that you (and any other mothers who feel as you do) read the pamphlet entitled "What a Wife Can Do", published by The Liguorian Pamphlet Office. It will make you feel quite ashamed of your past attitude toward the duties of marriage, and will inspire you to the unselfish outlook that every Christian wife should have.

The Mutilated Bible

When one sees what is being done to the Bible in some of its latest editions, one wonders how long there will be any Bible outside the Catholic Church. The Bible is not the Bible anymore.

J. E. Doherty

"THE LORD is my shepherd, I shall not want. He maketh me to lie down in green pastures." These beautiful words from the Protestant King James version of the Bible were recited daily in public school class rooms over the bowed heads of many a Catholic child during decades past. Who hearing them has not lamented the less fortunate choice of words in the Catholic or Douay version?

Today the complete Bible translated by Monsignor Ronald Knox may well end such regrets. When it first came out, Evelyn Waugh, widely recognized as the shrewdest critic and perhaps the cleverest contemporary writer in English prose, welcomed it warmly. As a convert to the Church he had this to say about the King James Bible: "It is unquestioned that for the past three hundred years the authoritative version of the Bible has been the greatest single formative influence in English prose style. That time is past When the Bible ceases as it is ceasing to be read as inspired writing it cannot long survive its fine writing. I think it probable that within a century the only Englishmen who know their Bible will be Catholics and they will know it in Monsignor Knox's version."

There are two other recent Catholic translations of the Bible in whole or in part. The King James translation moreover has been revised again; in fact there has been a spate of other translations of the Bible under non-Catholic supervision. To those who love the Bible

this is good news, whether the versions are Catholic or Protestant. For one thing, any new translation reveals to some who did not realize it that the Bible was not originally written in English. Clarence Day, author of *Life with Father*, describes his father as an American type who could not imagine God speaking in a foreign language. In Vermont it is said that a deacon once interrupted a school board meeting, discussing the teaching of foreign languages in school, to protest: "If English was good enough for Matthew, Mark, Luke and John, it's good enough for us."

The corrections that Protestant scholars make when they consult older manuscripts cannot help but bring their version of the Bible in closer accord with Catholic Tradition. When the King James version was authorized, the translators did not have available the oldest complete text of the Bible, the Codex Vaticanus, in the Vatican. This fact alone has made later revisions advisable.

In the latest revised Standard Edition of the Bible published in 1946, a couple of most interesting changes were made. One had to do with an appendage to the "Our Father", over which Catholic and Protestant school pupils had long differed. Opening the school day with the recitation of the Lord's Prayer, Catholics would softly whisper "Amen" and purse their lips while Protestant children boomed on, "for thine is the kingdom and the power and the glory forever and ever. Amen." The latest

Protestant Bible omits this text and explains that it is not found in the earlier manuscripts. Another source of confusion was the words that the angels hymned to the shepherds on Christmas night. Catholics, in keeping with the Douay version, had always said: "Peace on earth to men of good will," as the words appear in the "Gloria" of the Mass. But Protestants had read and sung: "Peace on earth, good will to men." This is now changed in the Protestant Bible to read: "on earth peace among men with whom he is pleased."

The Douay or Catholic version of the Bible, whatever its critics may say about its literary quality, is admittedly so accurate that no deliberate change from the original has ever been detected by the Church's enemies. Yet it is gratuitously assumed by many that translations are not welcomed by the Church and are forbidden to be read by Catholics. Even so fair a writer as Canon Anson Phelps Stokes, in his great work on the Church and State in this country, asserts that much more is to be expected now from American Catholics because they are encouraged to read the Bible in the vernacular. This prejudice was originally a calumny.

The Bible was first officially translated into Latin by St. Jerome at the end of the fourth century. He was commissioned to do so by Pope Damasus. His translation of the Bible was called the Vulgate and has been officially used in the Church ever since. As the Church grew, however, translations were made into every idiom. In English an extant version of the Catholic Bible goes back to King Alfred the Great, who himself translated it. The Rheims-Douay version of the Bible, though written by ex-patriate Englishmen driven from their land by Protestant persecution because of their Catholic Faith, was published actually one

year prior to the authorized King James or Protestant version of the Bible.

The charge stems from a distortion of Church discipline. National idioms unfortunately were developing at the time that heretics challenged the teaching of the Church. No vehicle was more apt for propagating the new heresies than the Bible, freshly translated into the vernacular and laden with comments and false interpretations. So the Church took over the supervision of the Bible in translation; it demanded that new versions be submitted to ecclesiastical examination, and that they be found substantially correct, accompanied by the traditional interpretation of the text, before they might be read by the devout faithful.

To see the wisdom of this discipline we need not rely on any of the ancient heretical texts. The same features objectionable to Catholics can be found in many recent non-Catholic versions. Dartmouth College has just come forth with a Bible called the Dartmouth Bible. While actually an abridgement of the King James version, it is exceedingly attractive in its get-up. A review in the *New York Times* book section calls it "the best presentation of the Bible for the average reader ever made." The most cursory reading, however, will show why the Church forbids such presentations for the average reader.

Why is it called the Dartmouth *Bible*? The word *Bible* comes from the Greek words *ta Biblia*, which mean "the Books"; but, because these books form a unique whole, it is called "the Book." The Bible is "the Book" because out of all the hundreds and thousands of books produced from the beginning of time, it is the Book of Books; it is a collection of writings inspired by God and therefore has God Himself as its ultimate Author. The Dartmouth Bible reduces the original collection to half its length;

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by what norm it is so reduced and still called the Bible is a greater mystery than some of the more obscure texts. The reason given is to avoid repetition. Yet the greatest contribution of the Old Testament of the Bible was to prepare the world for Christ's arrival by repeating through successive ages the progressively clearer prophecies of His coming.

David Goldstein, a convert from Judaism to Christianity, lists twenty-three passages of Scripture which were instrumental in his conversion. Of these I could not find eight, or more than a third in the Dartmouth Bible. To compound this mutilation of the text, the traditional Messianic prophecies are explained away as confusing, doubtful, or possibly not referring to Jesus Christ but to some other person or thing. Almost incredible is the exposition of Isaias' famous prophecy: "We are all as sheep that have gone astray and God has laid upon him the iniquity of us all."

The prophet Daniel set the date of the Messias' coming by saying: "fifty-two weeks and then seven weeks" till the coming of Christ. Catholic commentators simply interpret this as weeks of years to arrive at the right date; the Dartmouth Bible, however, terms this "fantastic." To Blaise Pascal, one of the greatest mathematicians of all time, it was not fantastic but overwhelming when seen with the other Messianic prophecies; and it could hardly have seemed fantastic to the Jews who were awaiting Christ's coming at the appointed time.

The authors of the Dartmouth Bible try to explain away the word "virgin" when Isaias prophesies: "A Virgin shall conceive and bring forth a son and his name shall be called Emmanuel which means God with us." The Hebrew word used by the prophet could mean "young

girl" and not necessarily virgin, they say. How far-fetched this is can be seen from the fact that when Mary was with Child by the Holy Spirit this prophecy was quoted after an angel appeared to Joseph, explaining to Him that his spouse was still a virgin though she was to be the mother of the Most High. No less a critic than Monsignor Knox tells us that the Hebrew word the prophet uses, "almah," means literally "virgin."

In this Bible the treatment of the New Testament is even more objectionable. Omitting much in all the four Gospels, the authors combine them to make one Gospel. The combining of Matthew, Mark and Luke would not in itself be objectionable, for these three Evangelists take the same view of Christ's life. But the authors of the Dartmouth Bible add to it the narrative parts of St. John's Gospel. The discourses of Christ from this Gospel are set apart somewhere in the latter part of the book. Now, according to Tradition, St. John's Gospel was written specifically to bring out Christ's claims and proof of His Divinity. The effect of this treatment on the most important doctrine of the entire Bible can be imagined.

Furthermore, although the authors are lavish with comment on other passages, they say next to nothing to point out these claims. When Christ says: "Before Abraham was made, I am," nothing is said. Nor again, when he says to Philip: "I and the Father are one. He that seeth me seeth the Father also." When, after placing his finger in the wounds of Christ's resurrected body, Thomas cries out, "My Lord and My God," the authors draw no attention to this confession of belief. Saint John's words: "The Word was God," they do admit as a clear witness to Christ's Divinity but with vague terms they immediately emasculate this expression so

that it seems to mean anything but that Christ is the Eternal Son of God made-man. At all events they treat Him as a fallible human being.

They cite as contradictory two statements of Our Lord on divorce which any catechism would properly explain. Then they declare that religious people have had to reject the teaching of Christ on divorce as too rigid, anyway. The comments of these authors on Our Lord's miracles are also most revealing. Our Lord Himself, of course, called attention to His miracles as the great proof of his Divine authority. The authors of this book say that many Protestants are willing to accept Christ's miracles as genuine, while Catholics, of course, believe that miracles happen even now. But as for modern scholars who have studied the effects of neuroses, they are willing to accept those that can be explained away as faith-healing, but the others they take to be either exaggerated or allegories. One wonders what they make out of the miracle of Lazarus' coming to life after being in the grave three days so that, as his sister Martha said to Our Lord, "he stinketh." Which was this stench from a corrupt body, an allegory or an exaggeration? Or perhaps they mean that Lazarus was only half alive when, at Our Lord's summons, he came forth from the tomb.

This Bible, I believe, is not treated as the Word of God in any traditional sense. It defines the Bible as an authoritative collection of Sacred Writings. How authoritative? The Old Testament is traced to the authority of a rabbinical council in the year 100 A. D., when for Christians Judaism no longer had authority. Nothing is said about the authority of the New Testament, nor about Pope Damasus in 382 A. D. and Pope Innocent in 405 A. D. authoritatively listing the books of the Old and

New Testament. The simple fact is that without the authority of the Church not only would the Bible lack authority, but we would not have the Bible as it exists today. The Dartmouth Bible is called "Sacred" because it is an aid to religious experience; I am sure that this is the only sense in which these commentators consider the Bible sacred. Inspiration by God guarantees that the Bible is without error; but they treat the text of the Bible in many places as being patently erroneous.

The phrase "modern scholarship" often appears in the commentary. By modern scholarship is meant the vogue of "higher criticism." Higher criticism has been to the Bible what it has been to the plays of William Shakespeare, an attempt from plausible interpretation to show that the Shakespearean dramas were written by Lord Bacon. Monsignor Knox satirizes this vogue by taking Tennyson's poem "In Memoriam" and showing convincingly through anagrams and acrostics that it was actually written by Queen Victoria. After his latest work on the Bible, Monsignor Knox was hailed by *Time* magazine as perhaps the greatest Biblical scholar alive today. He says that higher criticism of the Bible is going rapidly out of fashion. The authors of the Dartmouth Bible insist that it is being increasingly accepted by modern scholars especially when taken with the findings of archeology. In any case, the contribution of higher criticism, if it can be called a contribution, was to throw doubt on the traditional chronology given to the books of the Bible.

Harnack, the greatest modern critic of the Bible, threw a bombshell into their midst when, just before his death, he stated that there was no reason to doubt that the chronology of the books of the Bible given by Tradition was correct in all essentials. Archeology is daily

confirming the historical events of the Old Testament; as for the New, it need but be noted that Sir William Ramsay went to the Mediterranean expressly to prove that the Acts of the Apostles were written in the second century instead of the first. After examining all the inscriptions he could find, he returned convinced that this book was the work of a first rate historian, giving an eye-witness account of the state of the Empire in the first Century.

What is behind this so-called presentation of the Bible? It is partly an attempt to remove from the Bible anything that could give rise to religious tension or racial feeling against the Jews. Now the fight against anti-Semitism is laudable. True Christianity is the greatest argument against hatred of the Jews. But no Christian can sympathize with an effort to label the Bible anti-semitic. The Bible is the Word of God. The authors of this book, if they really loved the Jews, should scarcely refer to Jehovah as the "God of the Jews" and treat him as the deity of a semi-barbaric people. It is the everlasting glory of the Jews that God revealed Himself to them as His chosen people and through them to other nations. Neither should they seek to water down the prophecies of Christ, for it is again their glory that they produced the Messias after preparing the world for His coming, and that as a race they will one day be converted to Him. Jewish converts to Christianity do not lose their love for their own people; a notable example was Saint Paul. It seems unbelievable that the authors of the Dartmouth Bible should attribute anti-semitism to the Apostles and most of all to the gentle Saint John, the Evangelist, greatest exponent of Christian love.

I defy anyone to read the Dartmouth Bible and derive a clear vision of the central figure, Christ, the Hope in

whom sustained the Chosen People of God for generations and who has been alone the cornerstone of Christian civilization. In a word, this is the Bible of a new religion, the sect of secularism of which not Confucius but confusion is the prophet.

Tragically, this Bible or one like it is the only one that many college students are likely to know, and knowing it as the Bible they will not know the Bible at all. *The Christian Century*, practically the official organ of American Protestantism, has given its findings on the illiteracy of collegians as to the Bible. At the beginning of this school year, Mr. R. Frederick West revealed the results of a test given to representative students for this purpose. The college was not named but was non-sectarian and Mr. West states that his conclusions would have been the same even in a Protestant religious college.

Eighty-three students were tested, eleven of whom were Catholics. The questions asked were of two types. The first type demanded a first-hand familiarity with the Bible. The second type concerned itself rather with the teaching of the Bible. Students were given such tests as: "Who wrote the four Gospels?" Seventy did not know the names of Matthew, Mark, Luke and John. Only three could name one book in which the Our Father is found; eighteen said: "In the Psalms." One said the Beatitudes are to be found in the Acts of the Apostles. For names of one of the major prophets, titles of such books as Exodus and Leviticus were given, or names like Solomon and Levi. Mr. West states that the majority in answer to this question spelt the word prophet as "profit," though they were college students and only four were freshmen.

Tests of the second type were such as, "Give the ten commandments." Only four could give all ten; seventy-two

could not give as many as six. Almost everyone gave as one of the ten: "Love thy neighbor as thyself." Very few, however, could quote the two commandments which Christ said summed up all ten. All were emotional about the Sermon on the Mount, calling it the greatest sermon ever preached, but were almost unanimously at a loss to explain any major emphasis in it. Though very few had ever read the story of the Fall of Man in Genesis, practically everyone was confident that he had within himself, alone, the means of bringing about his own happiness.

Mr. West concludes that neither Catholics nor Protestants today in college know their Bible. Nevertheless, while the ignorance of Catholic young men in Biblical lore must be admitted, I think that a breakdown would show Catholic students with at least a smattering of catechetical instruction as doing fairly well in the second class of questions. These are the answers that any child recites in Sunday School. What this test really is, is one more witness to the break-down of Biblical Christianity outside the Catholic Church. Protestant young men entering college today will open the Bible given to them as a completely new book. But will it really be the Bible?

That the New Testament was not put

together until the fourth century has always been emphasized by the Church. Till then Christians relied on Tradition. Today this fact is repeated often outside the Church but not to show the need of the Church's authority. It is rather to wean the young religious mind away from the Bible. Insidiously, the Bible is being sabotaged from within by insinuation and commentary.

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Apart from the authority of the Catholic Church, therefore, what chance has the Bible to survive as the inspired Word of God? The only hope is that it be read in the framework of twenty centuries of living Christianity, the Tradition of the Church. It is from Tradition that we know the Bible. Should it be lost, from Tradition alone, or from quotations from the writings of the early fathers of the Church, it could be put together again. If its meaning should become obscure or perverted, the text can be corrected by recourse to early Tradition. If Tradition on the other hand should be forgotten, the changes that undisciplined speculations and the newly acquired meanings of words would give to the text would destroy the original. Tradition is a necessary adjunct to the written Word of God. Without it the Bible cannot survive.

Hands Off

The *Annals of St. Anne* reports that recently in a certain small town two workmen were shovelling the snow off the sidewalk after a great storm.

Two nuns happened along and one of them, the shorter, stepped off the walk to avoid the shovellers and plunged into a deep drift, where she floundered around without being able to regain her feet.

One of the men hastened to her assistance, but was stopped by the other with the warning:

"Don't touch her, Bob, she's consecrated."

"What'll I do?" asked Bob, helplessly.

"Well," said the other, "I guess it would be all right to use your shovel."



Three Minute Instruction

Motives for Daily Mass

Easily the greatest spiritual practice that any Catholic can adopt is that of attending Mass every day, if this is possible. The Mass is the basic Catholic religious ceremony. Without it, all other devotions would be fruitless, because the Mass re-enacts the sacrifice of Christ on Calvary which alone made merit and salvation possible for mankind. It is strange that the following considerations do not inspire more than a few Catholics to attend Mass every day.

1. Except in small rural and mission parishes, daily Mass is available to Catholics every day of the year. It is said in the early morning, in large city parishes several times each morning, when even most working people can conveniently attend. The church is open to all for daily Mass. No conditions are laid down for attendance; no collection is taken up; no person is ever turned away. These facts constitute an open invitation to all.

2. The prayers of the Mass invite all Catholics to participate in offering it every day. In most of the prayers the priest says at the altar he must use the pronoun "we", thereby assuming that there are many offering it with him. The Church insists that no priest say Mass without a server, or at least without someone in the congregation to offer the Mass with him. He may say Mass for only one person, but it is the wish of the Church that as many as possible offer it with him.

3. The Mass is the perfect spiritual preparation for each day's tasks. It leads one to the foot of the cross, where supernatural life was first merited for all. It reminds one of the daily necessity of bearing a cross with Christ, if one would share His heaven. It fills the soul with grace and strength for the problems and temptations of the day ahead.

4. Every Catholic is under obligation to try to become more and more holy. It is a fact of history that there has never been a saint, canonized or not, who did not practice a profound devotion and fidelity to daily Mass. If all the saints did this, it would seem to be a necessary mark of the desire for holiness.

It may require sacrifice to attend Mass daily. But for those who adopt the practice, the sacrifice will be a joyous one, and will be accompanied by a growing sense of exultation and spiritual achievement, and by the conviction that this is indeed one of the greatest privileges that a Catholic possesses.

Readers Retort

In which readers are permitted to speak their minds about views and opinions expressed in *The Liguorian*. All letters should be signed, and full address of the writer should be given.

Omaha, Nebraska

"We recently had a discussion on race relations, brought up by your pointed paragraph, 'Widening Democracy', in the February LIGUORIAN, and one of our number brought out the great danger of racial intermarriage. I am certainly in favor of higher education for Negroes, but I am afraid I have to admit I would resent my children associating with Negroes, let alone marrying them. It seems that they could have their own schools, and that some friendly association with other schools could be worked out through sports, etc. . . .

Mrs. G. H. S."

The great problem in race relations is the fact that the fear of intermarriage makes so many people want to keep Negroes in a subordinate and underprivileged condition. You say that complete segregation of schools and other social facilities should be the rule, in order to prevent association of the colored with white people that might lead to intermarriage. However, the Holy See has condemned such segregation for the reason that it invariably promotes un-Christian discrimination and subordination. The theory of segregation with equal facilities for both races has never worked out in practice, and the U. S. Supreme Court has recently handed down decisions that assail its foundations. Therefore you have a grim dilemma to face. On the one hand you abhor the thought of possible intermarriage because the colored have not been granted the educational, economic and cultural opportunities that white people have, with the result that you look down

on them like so many Americans. On the other hand, you argue in behalf of a social arrangement that would continue to make them socially inferior. If we are to destroy the caste of inferiority under which the Negro lives, we must open up opportunities to the Negro that may create the occasion for instances of intermarriage. Can we be justified as Christians before God if we permit this consideration to perpetuate the denial to Negroes of basic economic, educational, religious, cultural and recreational opportunities? Certainly it is not wrong for both white and colored parents to point out to their children the severe handicaps that would attend intermarriage under the present circumstances in America, and therefore the imprudence of interracial company-keeping. At the same time all children should be taught that true Christianity demands that Negroes be granted all the basic rights of human nature and all the privileges of American citizenship.

The editors

Memphis, Tennessee

"On the subject of 'race relations' you make it a sign of secularism for a person to say: 'Would you want your sister to marry a Negro?' From this one might infer that you would approve of such a union, or that one who disapproved of such a union was prejudiced against another race. I once heard the Bible story that when Noah cursed his son Ham for laughing at his father's nakedness he sentenced him and his whole tribe to be the servant of his brothers and their

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people, and that this is the origin of the Negro's subjection to white people. It does seem to me that the relations between white and colored here in America are based on traditions that go back to the days of slavery, and that where the old traditions are maintained, the Negro seems to be happiest. This brings me to the thought that the Negro race, unlike the Caucasians, has never in all history brought itself to any high civilization by its own efforts. It would seem wrong to me for Negroes and white people to intermarry. The Negroes will only drag down the white persons they marry to their own level . . . On social justice, you say that the secularist holds that Pegler is right when he says that all unions should be destroyed. I have read Pegler for years, and have never found him berating all unions; rather I have always considered that his column has done more to keep unions clean than any other force . . .

H. E. W."

The statements of your letter are offset by facts that anyone can ascertain as true. 1) The story of Noah and his son Ham has no bearing whatsoever on the question of whether Negroes should be slaves. 2) The fact that a certain race or nationality has not developed a high degree of civilization cannot be made an argument for the fact that it is incapable of civilization. Studies have proved that Negroes have the same capacity for culture as any other race, if given the chance. At present Christianity is making more rapid strides among the Negroes of Africa than anywhere else in the world. 3) To say that Negroes are better off in the traditions founded on their enslavement than they would be otherwise and therefore should be kept in that state is directly contrary to Christian principles, and has been directly condemned by several Popes. 4) Intermarriage between colored and white may be imprudent in a country where there is much racial prejudice,

but it is not sinful or wrong. In countries where there is no racial prejudice, such marriages are not only not forbidden by the Church, but are solemnized with full Church rites and blessings. They are exceptional, however, because the general desire of both white and colored people is to marry persons of their own race . . . With regard to Pegler, you have missed some of his articles if you don't know that he wants all unions liquidated. He has said so in so many words.

The editors

St. Louis, Missouri

"I should like to take small exception to the point made on race relations in your article on secularism. Your implication is that, if one accepts what is proposed as elementary Christian doctrine in this matter, one is forced by the consistency of such principle to discard any objection to intermarriage between white and colored people. Frankly, I cannot see why, should I object to marriage between my sister or daughter and a Negro, I am logically held to be rejecting the fundamental rights of the Negro as a man and as a Christian and thereby merit to be branded as a secularist. One can, I believe, profess firmly and sincerely the basic equality of the Negro: that, because of his origin, his destiny and essential composition of an immortal soul and perishable body he is possessed with fundamental rights and obligations peculiar to all mankind. I may, however, object vehemently and 'scornfully' to racial intermarriage, and I do not believe that my objection contains a denial of the Negro's basic rights. Such intermarriage has far-reaching social effects. Those effects involve everybody connected with the married couple . . . I don't think I am a secularist just because I do say that 'I don't want my sister to marry a Negro.'

J. J. W."

THE LIGUORIAN set it down as a mark of secularism in a person when he an-

sweets statements about the fundamental human rights of Negroes with the scornful question: "Would you want your sister to marry a Negro?" It is the circumstances that make this question a sign of secularism: first, when it is given as an answer to a statement of the basic human and Christian rights of Negroes, and second, when it is said with scorn, which almost universally means that the person does not believe in the Negro's equality with white people before God. THE LIGUORIAN has often pointed out that the social effects of racial intermarriage in America, where racial prejudice is so strong, are such as to make it prudent for both white and colored parents to instruct their children on the folly of intermarriage. This should never be done, however, with "scorn", nor without emphasizing the positive Christian teaching about the equality of all human beings before God.

The editors

New York, N. Y.

"I was happy to see the comment on my letter to the *Catholic Art Quarterly* in the January Sideglances of THE LIGUORIAN. You quoted me exactly: 'As an advertising artist you are asked to be a liar. It is best to decline. This is much easier to do if you have not attended classes in advertising.' My purpose now is to concur with the writer when he comments: 'This is an extreme, because it assumes that it is impossible for advertising to be truthful, useful and good.' Yes, I do assume and believe that only an extreme assumption does justice to the extremely decadent institution called advertising. If the writer's definition of advertising is so broad that it can encompass every type of communication from a papal encyclical to a singing commercial, then he and I are talking about two entirely different phenomena. I presumed in penning the above that the course being considered for Cath-

olic schools would be one which the student would regard as a preparation for a berth with Batton, Barton, Durstine and Osborn, and the peculiar characteristics of such a course would not inculcate the same kind of qualities needed for doing covers for *Integrity* or designing murals for the Vatican. If my presumption is correct, then I proceed to the assumption that it is of no benefit and would in fact be a handicap to approach the employment offices of B. B. D. and O. with a belief in the possibility of being truthful and good. (You could aspire to being 'useful' and be accepted.) A new personnel manager of B. B. D. and O. would consider such an applicant naive. An old one would consider him a menace, pointing out that such ideals 'never sold anything.' Advertising in fact (not in theory) is essentially and not accidentally concerned with the lie. Advertising is concerned with what is profitable, and we have the entire martyrology to assure us that 'truth and goodness' are highly unprofitable businesses from a bookkeeper's point of view. Truthful advertising would put the hucksters out of business, and don't think they don't know it. I am not at all averse to leaving the field of pagan practices to pagan practitioners. . . . There are far more important fields for artistic talent than have yet been explored, and these are unrelated to commerce or advertising. They would sing the praises of the things of the spirit in painting, sculpture, illustrating, posters, and lantern slides. This could be true, good, beautiful, but, I admit, not too profitable . . .

Ed Willock"

Obviously, if classes in advertising art were set up in Catholic schools solely to prepare young artists for positions with totally degenerate advertising syndicates, they would be useless. When Mr. Willock assumes that this would be their sole purpose, he assumes entirely too much. We go along with him on the fact that there are plenty of corrupt advertisers in the land, and just

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as many corrupt business men. That still leaves some honest men in business; it still make untenable the position that advertising to sell something at a reasonable profit of necessity means lying; it still makes it socially valuable and even morally imperative for Catholic schools to teach artists how to advertise without lying, and without recourse to the other evils of the big syndicates. We cannot agree that a field of activity that is not intrinsically evil should be left to pagan practitioners, so long as there is a possibility of its being Christianized.

The editors

Baltimore, Maryland

"I am writing to ask for further information . . . regarding the book 'Ordeal by Slander' by Owen Lattimore. It is rated on your list as 'not recommended to any class of reader', and yet it is a book I was just advised to read as a basis for vindicating Lattimore in the recent investigations. A non-Catholic friend is also sincerely interested in knowing why this book should be listed as 'not recommended'.

Mrs. D. G. S."

This book was placed on the "not recommended" list because it upholds the policy that handed China over to the Communists. However it does refute the exaggerated charges of Senator McCarthy. In our opinion, it is O. K. for the discriminating reader.

The editors

McHenry, Illinois

"What goes? Your 'Best Sellers' list in January places, 'The Wisdom of the Sands' by St. Exupery in Class III, 'not recommended to any reader'. However the *Catholic Digest* for December, under 'Books of Current Interest', says of the same book: 'Creative living sung in the accents of the best prose poetry. A canticle of becoming.' Isn't this a laudatory recommendation? How did two Catholic publications happen to pre-

sent the reader with opposite evaluations? Or is a misprint responsible?

Mrs. C. A. J."

The Scranton University Best Sellers publication actually lists St. Exupery's book as suitable only for the discriminating reader. It is there reviewed by R. F. Grady, S.J., who points out inconsistencies in the book, but does not actually condemn it. Disagreement on the part of Catholic reviewers as to the merits or demerits of books is a common thing. When the experts disagree, a reader may form his own opinion, with due regard for the reasons given by the experts.

The editors

Montrose, Alabama

"It is with deep regret that I notice that you have the book 'Dianetics', by L. Ron Hubbard, on the objectionable list. Having read the volume several times myself and noted for myself its contents in relation to the teachings of the Church, I had not noticed any inconsistencies or anything I could take as offensive to my faith. The effort of the author to promote a scientific attitude without reference to the Creator I took to be legitimate, in that it is not necessary to concern oneself with primary causes when dealing with secondary causes. Consequently I am interested to know what details in the book earned condemnation. Also I would like to know if your stand is that taken by the Church. Is it perhaps Hubbard's objection to any 'assumed' value in pain?

M. H. M."

Hubbard's book is not recommended to any reader because its philosophy is that of naturalism. He ignores the point of denial the fact of original sin, and believes in the perfectibility of man without the supernatural destiny intended for all men by God. A longer discussion of "Dianetics" will be found in the Bystander's column in the May LIGUORIAN.

The editors

For Non-Catholics Only

F. M. Louis

Infallibility and the Spanish Inquisition

Problem: It is a mystery to me how Catholics can claim the Popes to be infallible when it is well known that a number of different Popes approved the horrible cruelties perpetrated by the Church in Spain during the time of the Inquisition. Catholics say that the Popes cannot make a mistake when teaching morality or doctrine. It certainly was contrary to morality for them to approve the tortures of the Inquisition.

Solution: First of all, you have given an incomplete notion of what Catholics mean by the infallibility of the Pope. The true and complete definition of infallibility is that prerogative whereby Christ preserves the Popes from error when teaching matters of faith or morals *officially for the whole Church and world*. No Pope ever made an official decision, binding on the whole Church, with regard to any moral question raised by the Spanish Inquisition. That is why the various stories, many of them false and some of them true, told about the Inquisition, do not disturb intelligent Catholics in their faith in the one, holy, apostolic and catholic faith, nor in the infallibility of the Pope.

A second point that many who are horrified by stories (true or false) of the Spanish Inquisition do not consider is that the Popes who did authorize, approve or speak in a disciplinary manner about the Inquisition are on record as expressing themselves clearly against unreasonable punishments, cruelties or torture. This they did even in an age in which civil authorities commonly believed in and practiced cruelties of various kinds under the guise of punishment for crimes. Such papal documents and pronouncements are not too difficult for sincere researchers into history to find.

A third point that must be understood about the various Inquisitions is that they were not set up solely as tribunals concerned with the religious beliefs of people. There were national, political, economic and social considerations that, in the circumstances of the times, made the civil powers as interested in them as the Church. The complexity of the situations in which cruelties were practiced makes it very foolish to attribute the immorality of such excess to the authority of the Church alone. The whole of society was involved, with its good men and bad, with its zealots, its hypocrites and its saints. God alone is able to judge where there was guilt.

Scientists Can Be Silly

This is no diatribe against science in general. But it certainly reveals one scientist to be prone to "talking through his hat."

D. J. Corrigan

IT WAS in 1943 when gasoline was very scarce and many people had to leave their cars in the garage. The mustached man whom I picked up mentioned that he taught chemistry in a public high school. I soon found out that he did not believe in war, in fact, that he considered all wars wrong. He stated also that this was one reason he considered religion a failure, because it could not prevent all wars.

"The Catholic Church," I offered, "did prevent quite a few wars before the Protestant Revolution, when most rulers and people were Catholic and would listen to her. But as long as human beings are human beings, there will be quarrels and there will at times be wars. Even the Bible infers that."

"In that case," he replied, rather hardly, "both the Bible and religion must go."

So I countered with: "What is your solution for the prevention of all war?"

"Science," he answered, and before I could question him further, he had reached his destination.

It would have been interesting to hear his explanation of how science, which by its discoveries in chemistry and physics has made modern warfare so terribly devastating, could change the perverse souls of men and nations, which underlie and control the basic causes for war. Indeed, as a priest, I knew that sometimes the best education and divine grace do not change the heart of man: but science, according to my chance acquaintance, was going to do it! This is a sophistry that is still being bandied

about in some university halls and peace chambers as the ultimate solution for world peace by people who do not want to face facts and acknowledge that the Creator has something to say about the mutual relations of human beings.

In the United Nations assemblies the statesmen of the Western world have at last bitterly learned that it is futile to expect sincerity, fair play or an honest desire for peace from the Russians or their satellite rulers. Against such stubborn wills, bent upon world conquest, all the tricks of science, whether in its natural field or in psychology, are about as helpless as a babe in a lion's mouth. The only opponent that the atheistic Soviet respects is force and armament greater than its own, and in this, of course, science can play a leading, if not complete, hand. But just how long equal armament and force can maintain peace is questionable: it has been tried before and did not work for any appreciable time.

Noteworthy is it in the present world crisis that the aims and ideals of the western democratic countries fit in almost perfectly with those of the Catholic Church. For once we might say that these governments, with segmented dissidents, are comrades-in-arms with the Church, the former applying their political forces and the latter its spiritual moral power, to save mankind from the most diabolical evil force the world has ever known. It is a very silent partnership, however, for political leaders are still fearful of too open association with the papacy, even more so than they

are loathe to get together and utilize all forces that can be brought to bear to win the conflict that is in process between tyranny and democracy, atheism and religion. And in this struggle the Communists, as is usual with gangsters, have most of the immediate advantages: they are organized, they recognize no rule of morality or decency, they can always take the initiative without warning to stir up trouble. Their main handicap is that God is not on their side. But is He entirely on ours?

It is only in comparatively recent times that our world at large has awakened to the evil of Communism. But Catholics have long been aware of its danger because the Church has for years pointed out the sinister falsities of its teaching. Moreover, as ever in the case of godless tyranny, the devout have been the first to suffer. It was so under Prussian imperialism of the last century, under the Masonic influence in France in 1904, under the anti-clerical leadership in Portugal in 1913, under the ruthless socialist combine in Mexico in 1925, and under the Nazis and Hitler. Under Communist dictatorship the Church has experienced nothing but persecution from 1917 on in Russia itself, in 1934 in Spain, and in more recent years in the satellite Balkan countries and today in China and Korea. But so it has ever been in the struggle between diabolical evil and the way of light: from the days of pagan Rome to the present the forces of hell have had to maim, kill and imprison, or else be rapidly overcome by truth, justice and charity. In the end the Church triumphs anyway, no matter what the ordeal by blood.

During the past year Americans have been appalled at the readiness with which some scientists and some former "bright young men" of our State Department have betrayed the secrets of

their country to a potential enemy. Yet, on second thought, this should not be surprising, for they are merely the products of a materialistic, mechanistic education, in which no attempt was ever made to show them that man's powers and actions must be controlled by a morally responsible will. They simply were never taught that patriotism is a virtue; in fact, they were taught no virtues at all. And herein lies the fallacy of science as a preventive of war, for science and scientific discoveries are cold, lifeless, sometimes dangerous facts: they can in no way determine a man's will, which is spiritual and free; but man's will can easily use them for the destruction of his fellow-man.

Of late years it has been popular among certain Protestant churchmen to state that the Catholic Church is totalitarian in religion just as the Soviet is totalitarian in politics, and thus bring the Church into disrepute with democratic minded people. If this be Communist-inspired, as some maintain, there could hardly be a more clever method of dividing and weakening the Western World. The fallacy here is a wilful attempt to confuse *totalitarian* with *authoritarian*; the Church does rightfully claim the authority of Christ in teaching and ruling her spiritual children, but her methods and objectives, even in the religious field, are entirely opposed to the totalitarian. The latest to advance this false and misguided thesis is the loquacious Bertrand Russell, who in some inexplicable way won a Nobel prize in 1950. It was in his final lecture at Columbia University on the "Impact of Science on Society," and he was telling about influences for world peace. To quote him:

There are in the world at the present day two great opposing systems of dogma: Catholicism and Communism.

Aside from the obvious and odious misrepresentation in coupling the Church and Soviet in the same bracket, as though they were both competing by intrigue and by force for domination of the world, is the sinister and confusing use of that one word *dogma*. According to Webster's Dictionary there are three meanings for *dogma*:

- 1) That which is held as an opinion; tenet; doctrine.
- 2) A doctrine formally stated and authoritatively proclaimed, as by a church.
- 3) An arbitrary dictum.

When Catholics use the term *dogma*, they mean it either in the first or second sense. Bertrand Russell, especially in his subsequent remarks, would apply to it the third — "an arbitrary dictum"—and thus he wholly misrepresents the Church. But to quote him further:

"I meet many people who think that the evils of Communism can be combated by Catholicism. This seems to be a dangerous error."

This opinion is put in a strangely humble way for Bertrand Russell. He becomes much more "arbitrarily dogmatic" and characteristically confused and callow, when he states his reason:

"What are the evils of Communism as it has developed? First: adherence to a rigid and static system of doctrine, of which part is doubtful and part demonstrably false. Second: persecution as a means of enforcing orthodoxy. Third: a belief that salvation is only to be found within the Church, and that the true Faith must be spread throughout the world, by force if necessary. Fourth: that the priesthood, which alone has the right to interpret the Scriptures, has enormous power, physical east of the Iron Curtain and spiritual over the faithful in partibus. Fifth: that

this power is used to secure an undue share of wealth for the priesthood at the expense of the rest of the population. Sixth: that bigotry, and the hostility it engenders, is a potent source of war.

"Every one of these evils was exhibited by the Catholic Church when it had power, and would probably be exhibited again if it recovered the position it had in the Middle Ages."

In his efforts to discredit the Catholic Church, Bertrand Russell attempts to fit the Church into an arbitrary and artificial parallel with what *he regards* as the evils of Communism. Almost puerile is the manner in which, with a wave of the hand and his own ultimate omniscience, he dismisses the Church as a possible force for peace. In plain words, he would impress upon the minds of all that of Communism and Catholicism one is as bad as the other. Russell is supposed to be a philosopher, a thinker, in modern terminology, one who considers all facts and angles of a question before venturing an opinion. But Russell here displays a very superficial and preconceived view, in as much as he ignores or really does not know the real issues at stake between Communism and Christianity. Let us draw up a more truthful parallel:

God:

Communism denies; Catholicism proclaims.

Immortality of the soul:

Communism teaches only material life and material values; Catholicism teaches the reality of an eternal heaven and hell.

The moral law:

Communism: only as dictated by the State.

Catholicism: an unchangeable moral law from God, obliging in conscience all human beings.

Human rights:

Communism: only from the State.
Catholicism: from God, and no civil government may lawfully deprive human beings of them.

Purpose of civil government:

Communism deifies the State: citizens serve the State.

Catholicism: government is ordained by God to serve the people.

Right and wrong:

Communism: anything is right that advances the Communist State.

Catholicism: things are right or wrong according to the Ten Commandments and the natural and divine law.

Democracy:

Communism: the only democracy is the Communist dictatorship.

Catholicism: democracy means self-rule, usually through freely elected officials.

World conquest:

Communism: by persuasion, intrigue and force.

Catholicism: by prayer to God, persuasion, conversion.

But let us take up the propositions of Russell, by which he seeks to identify the Church, both in make-up and method, with the Soviet.

"First: adherence to a rigid and static system of doctrine, of which part is doubtful and part demonstrably false."

Answer: As applied to the Church, this is a very unscientific statement from a so-called philosopher. Bertrand Russell in his entire career has never proved a single teaching of the Church either doubtful or false. A man with a truly philosophic mind, even if he was incapable of understanding the reasons underlying belief in religious truths, would at least admit that if millions of educated Catholics have held these teachings for almost 2000 years, there should be good basis for believing them, worthy of thorough

investigation. And the least that any honest opponent of the Church can do, is to learn what the Church really teaches and why, especially if he is going to talk about Catholicism.

"Second: persecution as a means of enforcing orthodoxy."

Answer: If it be persecution for the Church to examine allegedly false teaching and compare it with the original deposit of faith from the Apostles, and condemn it if judged heretical, then the Church has always been guilty of persecution, so-called. So, too, must our Supreme Court, which judges cases in the light of conformity or nonconformity with the Constitution, be guilty of persecution. The Catholic Church has always taught that conversion and faith are matters of conviction and conscience, and no external compulsion in the world can make a person Catholic contrary to his will.

"Third: a belief that salvation is only to be found within the Church, and that the true faith must be spread throughout the world, by force if necessary."

Answer: As to the first part: Catholics do believe that salvation can be found only in the Church, and that this is the only way that Protestants and pagans are saved, whether they know it or not. Moreover, the Church is convinced that our Saviour's words allow of no other interpretation.

As to the second part: *"that the faith must be spread by force, if necessary"*—this is a monstrous falsehood and calumny.

Fourth: that the priesthood, which alone has the right to interpret the Scriptures, has enormous power, physical east of the Iron Curtain and spiritual over the faithful in partibus."

Answer: Bertrand Russell here gives a good example of his confused think-

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ing. The priesthood, by which he means the hierarchy, has never, except possibly in some isolated, wayward cases, sought physical power over people; the spiritual power, which we are happy to admit is great, comes from the direct authorization of Christ, who expressly told the Apostles and their successors: "He that hears you, hears Me, and he that despises you despises Me." (Luke 10/16).

Fifth: that this power is used to secure an undue share of wealth for the priesthood at the expense of the rest of the population."

Answer: Let Mr. Russell consult an ordinary assistant parish priest, whose monthly salary amounts to thirty or forty dollars, if that. Or the thousands of country pastors and foreign missionaries, who eke out a living on less.

"Sixth: that bigotry, and the hostility it engenders, is a potent source of war."

Answer: Faith in Catholicism, and a true knowledge of Catholicism, does not produce bigotry: it is usually ignorance and misrepresentation, such as Mr. Russell displays about the Catholic Church, that leads people to prejudice and hate human beings. A Catholic can not be a true Catholic

and be a bigot, in the real sense of the term. But he can and must, by all fair means, combat error and evil, wherever it is to be found.

Finally Bertrand Russell concludes with this little gem:

"The root of the matter is a very simple and old fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean — please forgive me for mentioning it — is love, Christian love, or compassion."

Mr. Russell should not be so ashamed. At last, he has hit upon a half-truth. Now, if he would just discover *justice* and add it to *love*, he might be close to the whole truth. And if he really knew anything about the Catholic Church, he would find that above all she preaches and practices both — a fact that has impelled a man named Stalin often to declare that she is an archenemy who must be destroyed. Bertrand Russell might also find that the real world peace will come about only with the conversion of minds and hearts to the laws of God, and not by the influence of "Crackpot" scientists and statesmen who would ignore the Ruler of the Universe.

Boners

The *Daily Californian*, student publication of the University of California, notes some choice student answers collected by some of the professors from examination papers:

"The dome of St. Clement's is supported by eight peers, all of which are unfortunately cracked."

"Shakespeare lived at Windsor with his merry wives."

"Browning wrote principally heroic cutlets."

"The object for he is she."

"A spinster is a bachelor's wife."

"The opposite of pessimist is bigamist."

"The Mediterranean and the Red Sea are connected by the Sewage Canal."

BIBLICAL PROBLEMS (36)

E. A. Mangan

Mary's Assumption in Scripture

Problem: Is there no Scriptural evidence at all for the recently defined doctrine of the Assumption of the Blessed Virgin Mary into heaven?

Solution: In most of the discussions I have seen concerning the doctrine of the Assumption of Mary, both before and after its definition by Pope Pius XII, I think there has been too much emphasis placed on the lack of Scriptural evidence.

It is true that we would not need any proof of the fact from the Bible. The constant living tradition in the teaching of the Church is always a clear proof that God has revealed a certain doctrine for all to believe. But if there is any clear indication of a doctrine in the Bible, it is always interesting and instructive and important to treat of it.

In my opinion there are very clear indications of God's will in Holy Scripture concerning this marvellous privilege and honor bestowed on His Mother. More and more as time goes on and the will of God in regard to honoring Mary is unfolded to us by the Church, we see that we, rather than God, place unrequired limits to the honor accorded to her. It becomes clearer and clearer that God meant certain Scripture passages in their most complete significance.

1. Consider this text: "Hail, full of grace, the Lord is with thee," which the Archangel addressed to Mary, and the words "Blessed art thou amongst women," which St. Elizabeth added under the inspiration of the Holy Ghost. By this we know that Mary had a fullness of grace that practically anointed her body in a way similar to the anointing of Christ. He was God and she but a creature, but her rare privileges are a reflection of what were His by nature. This fullness of grace, given to Mary in the first instant of her conception, was evidently meant by God to be taken in a complete sense. If this is so, it meant that her anointed body would not decay or corrupt. Add to this that the words "Blessed art thou amongst women," were surely meant to stand in opposition to the curse directed at Eve and the whole human race in consequence, and it seems clear that God meant that Mary's special blessing was to except her from the curse of corruption in the grave.

2. The whole New Testament makes it clear that Mary was to participate in a very full sense in Christ's complete victory over sin and death. St. Paul emphasizes the fact that the victory of Christ must include His glorious resurrection immediately, and will be complete when Christ leads all the resurrected faithful to God the Father and eternal happiness. Mary is included in Christ's immediate resurrection and ascension as the participant *par excellence* in His victory over death, the result of sin.

On Being Late For Mass

Thousands of American Catholics make light of coming late for Mass on Sunday. They seldom reflect on how this reflects on both their manners and their faith.

M. H. Pathe

IT IS Sunday morning in Anybody's house. The family is astir. The clock shows 9:30. The family, Mr. and Mrs. Anybody and the four Anybody children, are getting ready to attend Mass. Yes, the Anybodys are Catholic. Their parish church is only a few blocks away, and the Mass they plan to attend is to start promptly at ten o'clock.

"Hurry, John," says the mother, "or we'll be late for Mass."

"Oh, what's the rush, Mother?" he calls from somewhere upstairs. "It will be all right if we get in before the Offertory. The priest told us in school that it's only a venial sin if you come in any time before the Offertory."

"And besides," puts in Mr. Anybody, "the priest will preach for a good half hour. So we have lots of time."

"I don't care," says the mother, "what the priest said or how long he is going to preach. It's bad manners for any Catholic deliberately to come late for Mass. Besides, since when is this family going all out for venial sins?"

Mrs. Anybody was right.

We Americans pride ourselves on our knowledge and practice of the rules of decent behavior. We try to avoid all wilful violations of the laws of etiquette. We hate to be called boorish, and we dread deserving the hateful name. We are particular about our conduct in society. We want to be up-to-date on what the well-dressed man and woman should wear. We are exact about the requirements of good breeding in the matter of keeping appointments. Whether it is a

date with the doctor or the lawyer or the hair-dresser, or with the boy-friend or sweetheart, we consider it very important to be on time.

But somehow, when Catholic Americans talk about their Sunday Mass, they seem to ignore or forget all their vaunted insistence on the fundamentals of good manners.

It is definitely a breach of etiquette for people to stroll into church late for Sunday Mass, unless they have been unavoidably delayed. The time was appointed to suit their convenience; usually they even have different hours from which to choose for themselves. They accepted the appointment. Their faith assured them of the necessity of it. Their priest assured them of his promptness in keeping this appointment with them. If they wilfully refuse their cooperation by unpunctuality — that is bad manners.

No Catholic can hide behind the plea of ignorance, because every Catholic knows, or should know, what the Mass means. It is the central act of devotion in every Catholic's life. It is the heart of Catholic living. The Mass is the renewal of Calvary. Catholics believe, not think or fondly fancy, but really believe that in the Mass their Saviour is really and truly present, offering Himself again to His Father in heaven that the graces of His crucifixion may be applied to their souls. They believe that it is God's will and command that they should worship their Creator and Redeemer by a devout assistance at Holy Mass on Sun-

days. They do therefore consider this appointment to attend Mass a most serious obligation. They cannot excuse themselves from boorish indifference if they do not strive to be on time for Mass. Nor from venial sins that easily lead to mortal sins.

Coming late to Mass shows a thoughtlessness for others that is inseparably connected with ill-breeding. It is both distracting and disedifying. Did you ever sit in a theatre, absorbed in a play or motion picture, when somebody strolled in late, stood idly in front of you, disturbed you in your seat, hid the stage or screen from your view, and otherwise distracted you by shuffling or whispering? You know how impatient and resentful you felt. That is what you do to others when you drag your heels up the aisle and shuffle into a pew while the Sacrifice of the Mass, the greatest of all dramas, is in progress at the altar.

It is strange how quickly people will criticize the priest if he is late starting Mass. But the priest is more quickly condemned as an unreasonable person if he criticizes his people for trooping into church late for Mass. Sunday after Sunday you will see this exemplification of bad manners. You will see it in city parishes far more commonly than in the country places. When the people have to drive miles to attend Mass, you will

usually see them there ahead of time. But when they have to walk only a few city blocks, you will find them shamefully late. Nor is it always the poor who are guilty of this breach of etiquette. More often it is the costly suit or the mink coat that causes the distraction.

A Catholic young lady once induced her non-Catholic boy-friend to accompany her to Mass on a Sunday. She had been telling him what the Mass meant, and what an important part it played in Catholic life. They were both kneeling in church when the priest came out to the altar. He was watching every motion of the priest and trying to follow the Mass from the Sunday missal she had loaned him. But from the time of the prayers at the foot of the altar on through the sermon, the non-Catholic was continuously distracted with the shuffling and bustling and climbing about of men and women who came in late.

When the Mass was over and they had left the church, the young man said to his fiancée: "All Catholics don't feel as you do about the Mass. If it is as important as you told me, how could so many of them come in as they did, and seem so indifferent about being late?"

The girl could only shrug her shoulders and say: "I guess they're just ignorant."

Competition

The *Ave Maria* tells an interesting anecdote about the staunch Catholic, colorful Bo McMillan, football coach of Indiana. He had taken his eleven to Nebraska one time, knowing well his only chance of victory was a passing attack on a dry field. Things looked glorious when they arrived, for Nebraska had been experiencing a long-term drought. On the morning of the game, Bo went to Mass, intending to beseech Heaven to continue the drought until after the game. To his chagrin, however, he ascended the front steps and was confronted by this sign on the church door: "Please Pray For Rain!"

"Oh, my achin' bones," moaned Bo to himself in his soft, southern accent. "Ole Bo will surely have to pull his punches this morning!!"

Ladies' Day

There are far more women than men in the world. In the last fifty years they have won for themselves unlimited opportunities of influence. How many are using their opportunities?

T. A. Forrest

TANGLING with Aristotle, the great Greek philosopher, is usually a pretty tricky business. But on one point at least even Mrs. Murphy and her best friend, Nellie, can tell you he was just plain wrong. That was when, some 2400 years ago, he classified women as destined for a state of defenseless inferiority. "This is a man's world," said Mr. Aristotle in elegant Greek. But says Mrs. Murphy, "That's what you think!"

The unfolding of the first half of the twentieth century has seen women win rights that would have left Aristotle blinking in amazement. And nowhere have the ladies come more completely into their own than here in the United States. While the belles of Turkey and Persia were shedding their time-honored veils, while the better-class women of China were beginning to appear for the first time in public, and the ladies of Spain, Greece, Italy, Germany, Palestine, and Russia were starting to trickle even into the fighting armies, the women of America were winning for themselves a social and political equality unparalleled in history.

The big step in this direction came in 1920, when the suffragettes won for the ladies equality at the polls. This was the beginning, but only the beginning. In 1924 Nellie Taylor Ross of Wyoming won the election that made her the country's first lady governor. In 1925 "Ma" Ferguson was installed as lady governor of Texas. At the same time, women began to crash into all the professional fields, until by 1949 the Na-

tional Federation of Business and Professional Women's Clubs could boast a membership of 145,000. As each field opened to them, women ploughed their way into it. A woman found a place in the cabinet of Franklin Delano Roosevelt. Nine women won seats in the 81st Congress. By 1949 forty-four had obtained judgeships. In the same year, Mrs. Georgia Neese Clark became the first woman treasurer of the country. Today the American Association of University Women rates a membership of 108,165. In the U. N. there is a Status of Women Commission, aimed at giving women an even securer position in politics. And on a whole the nation can list 17 million women workers, 33 per cent of the total female population, and 29 per cent of the entire American labor force.

Such a change in women's social position of course has its dangers. Most obvious of all is the possibility that some, whose only duty is to the home, will let the lure of public life, of an outside job, or a double income, sweep them into a life that is not theirs by right. Clare Boothe Luce berates such women when she writes: "It is some sort of insanity that has hit us moderns to place wifehood and motherhood on a lower level than stenography The fake rumor has gotten around that a housewife and mother must remain an idiot, so she gets a job in a factory to prove that she is intelligent It seems foolish that women should want to struggle desperately for men's jobs,

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when the most respected, the most essentially secure, the hardest, the noblest and the most creative job a woman can do is in her own home."

On the other hand some may get the idea that this means no good Catholic woman has a right to busy herself in social and political affairs. In a talk to the International Union of Catholic Women just a few years ago, Pope Pius XII pointed out these same dangers, but he added with force that, nevertheless, "Every woman has the obligation, the strict obligation IN CONSCIENCE not to absent herself (from her new social and political role), but to go into action in a manner and way suitable to the condition of each, so as to hold back the currents which threaten the home."

The truth is that the world needs women, women spunky enough to do something about the world's troubles. A little spare time, a little study, a little energy, and a little zeal is all that's needed.

In 1950 there were 6,700,000 widows in the United States. One fourth of these were under forty when their husbands died. "Labor Statistics" lists 20 million American women as "essentially idle." They have no children under 18, do not go to work, and are not aged or infirm. Women in this country are steadily increasing over the men by a rate of nearly 100,000 a year, which means that more than ever single women are in abundance.

There are, then, thousands of women who have both the time and the ability to take part in public affairs. And there are dozens of ways in which such women could be of service. The following are only a few.

Women began their bid for social equality by winning the right to vote. Today the ladies control over a million more votes than the men. And yet, now that they have the right, how often do

they use it, and how well informed are they when they do? If you are a Mrs. Lazy-Bones, who thinks it's too much trouble to vote, or a Miss Romantic, who always votes for the handsomest candidate, the words of Pope Pius XII on the subject should be an eye-opener. "There is a heavy responsibility on every man and woman who has the right to vote, especially when the interests of religion are at stake. Abstention in this case, it should be thoroughly understood, is in itself a grave and a fatal sin of omission."

Today, the General Federation of Women's Clubs boasts a membership of 11 million. In these clubs, there is a vast opportunity for doing good. Lectures, periodicals, charity work, petitions, letter writing, and so on, could all be a part of their activities. Are they? Father James Keller, in his "You Can Change The World," calls attention to a ladies' club, composed of college alumnae, which has just three functions: 1) bridge parties; 2) theater parties; 3) a costume ball once a year. As someone pointed out, the weakness of public opinion is that so many express it only privately. These women sit for hours talking about the problems of the world, and they never get the idea of doing something about them. According to one statistician, women talk most about clothing, then about children; with gossip, husbands, movies, bridge, and the weather in the order given. If some of America's 11 million lady club-members would only pick out something more important to talk about, and find a way to make their talk heard, we'd be getting someplace. But most just sit around, complain a little, and deal out another hand of bridge.

Then there is the field of social work. Not long ago, a Protestant research organization stated that in 1949, there were 200,000 German women in Russian

concentration camps, and that most of these were former social workers. These women were a threat to Communism, because they had enough spunk and courage to fight against it. While the Communists preached brotherhood, they went about practicing it. While the Communists screeched out what was wrong with humanity, they were working hard to right it. The need for such workers in America is vast. Fields of social work are as varied as social problems. One of the fields where women especially are needed, might be pointed out. According to government reports, between 1941 and 1944, the number of girls arrested rose 134 per cent. In 1948, at least 76,900 major crimes were committed by women, and 49 per cent of those arrested had previous criminal records. If any woman wants to do good in the world, the work among these delinquents is a field rich with harvest. Organizations like the Legion of Mary have already set the pace.

In St. Louis, 300 women have formed a club for improving the standards for modesty in dress. In Chicago, the Union of Catholic Women headquartered there with a world membership of 36 million, is campaigning for more decent literature. Girls from over one hundred Catholic colleges are working to clean up 200,000 magazine racks throughout the country. Now there is a new danger. Television is in bad need of some strong opposition. If you think a television show is cheap or vulgar, write and let the sponsor know about it. Tell him what you think his opinion of you must be, if he has the idea that you go in for that kind of slop in the family living room. Emphasize the fact that you have no intention of watching his cheap televised burlesques in the future.

If you want an example of zeal, take a look at the Planned Parenthood Federation. They flood the world with their

propaganda. They advertise their methods and advocate their principles from nation to nation. Some 537 birth-control clinics are under their direction. Thousands of dollars are spent by them yearly. And tens of thousands flock to them for service and information. What are you doing? Sitting back, worrying about it? Why not organize or become a part of some anti-birth-control organization of your own? Why not be just as zealous in letting this country know that abortion is murder, that to practice birth-control is to spit in the face of God, and thumb your nose at His laws? Why aren't there 537 Catholic information centers spreading propaganda against birth-control? Why aren't thousands spent each year fighting the unnatural vices that birth-control advocates? Why aren't tens of thousands being won to a more decent and Christian way of living? Russia awards medals to any woman having five or more children. Why not plug for a similar award in this country? If you want a patron for such an organization, how about St. Catherine of Siena, a 23rd child, or St. Jane Frances de Chantal, the mother of four, or St. Francis Borgia, the father of eight?

If you have any talent for writing, put that talent to use. What has more potency for good than a bottle of ink? A little twenty-four-year-old French nun, Therese of Lisieux, wrote a book that will be saving souls till the end of the world. If your writing brings but one soul back to God, you are a great woman.

The Daughters of Isabella, with a membership of 100,000, are a wonderful example of what can be accomplished. They announced in 1949 that, as a result of their "religion by mail" campaign, more than 23,000 soldiers were brought into the Church or back to the sacraments in two years' time.

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How would you feel, if you had had part in so wonderful a work?

Over the desk of General Douglas MacArthur in Tokyo hang these words: "Years wrinkle your skin, but to give up enthusiasm wrinkles your soul." Get into the fight. If in no other way, at least get into it with your prayers. If you can't be on the front lines, at least be busy on the home front, feeding up the ammunition. Make your life worth living by beginning today to live for others.

Here's your chance. Don't be lazy enough to ignore it. Sin came into the world through a woman. So did the Redeemer. A woman, Lucilla of Carthage, started a great schism. Another woman, Theodora of Constantinople, ended an even greater one. Kathleen Winsor wrote a book that reeks of a pig-sty.

Masie Ward has made the writing and publishing of wholesome, worthwhile books her life's work. Some women, like the birth-controllers, have done all in their power to avoid hardship and sacrifice. Others have made sacrifice and suffering their vocation, so that, of the Church's 300 known stigmatics, 260 have been women.

Take your pick! You can be an Eve or a Mary, a Lucilla or a Theodora, a source of evil or a doer of good. If you're thinking of choosing the in-between, think twice. Remember that to the "in-betweens" Christ has this to say: "I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth."

Misers

Consider the state of Jonathan Skate:

He has a million dollars;

But every time he's asked for one,

He hollers.

Consider the mint that Gregory Flint

Has gathered from his fellows.

When someone asks him for a dime,

He bellows.

Consider the plight of Everett Tight:

Where money grows, he reaps it.

What does he do with all his cash?

He keeps it.

Jonathan, Gregory, Everett too,

Turned over a pretty penny.

How much cash will they own in death?

Not any.

F. M. Louis

Christ and the Poor

If there is much to be learned from the attitude of Christ to the rich in His day, there is much more to be gleaned from His example and His outlook on poverty and the poor.

R. J. Miller

ABRAHAM LINCOLN is credited with the saying: "The Lord must love the ordinary people; He made so many of them!"

The great Emancipator struck it truly, for the Lord surely does love the poor. "God's poor" is a commonplace expression in Catholic language and thought. But Abraham Lincoln might have gone farther still: "The Lord must love the poor ordinary people; He became one of them Himself!" Moreover, one of the central points in His teaching is His exaltation of voluntary poverty; and some of His best friends in this world were poor people.

Recent articles in *The Liguorian* on the personality of Christ have dealt with His wealthy friends and His attitude to earthly wealth. A reader who followed this series may have found it surprising that Our Lord should have had so many persons of wealth among the friends who were close to Him. To balance this picture, it is in place now to study His attitude to poverty and His personal friends among the poor.

And the first thing that strikes the observer in such a study will be the one monumental fact that regardless of how many wealthy friends He had, or how close they were to Him, He Himself, God Almighty that He was, freely chose for Himself a life of extraordinary poverty. "Born in a barn, died naked on the gallows, buried in another man's grave" is the epitaph He might be said to have chosen for Himself.

"Chosen for Himself": that is truly

the marvel of it. With all the resources of infinite creative wealth at His disposal; being the Creator of the stars and galaxies, the producer of the ever-recurrent miracle of springtime growth and harvest abundance; King of kings, who causes dynasties to rise and fall and brings nations and individuals from poverty to wealth; nevertheless, when it was in His choice to select the kind of life He would lead on earth, He rejected every kind of comfortable living, and fixed His choice upon a time and a country, upon a city and a family, where He would have to suffer privation and know poverty by personal experience throughout all the years of His life.

What secret of divine originality is here? Why this rejection of the obviously easy life, and this seizure upon what at first sight seems so out of keeping with the dignity and distinction befitting His divine station?

To ponder that feature of divine originality would carry us far aloft into the mystery of the drama of human redemption. There we might see the demon, the "villain of the piece," relying strongly, in his plots against the human race upon glamour and wealth, pride of position, earthly ease and comfort, "all the kingdoms of the world and the glory of them," (as he showed them to Our Lord in the third temptation in the desert); ready to repel any attacks on his own position with the use of the arms of pomp and circumstance, and expecting serious attacks from no other source; and then finding himself threat-

ened by a strange, unknown, poverty-stricken preacher, whose weapons were precisely poverty and detachment; and finally going down to complete defeat from this wholly unexpected source.

Dimly we can see the elements of surprise, suspense, dramatic fitness and development that go to make up this drama of the ages. They are indeed the features of the story that have captivated the lovers of Christ through the centuries, and have served to make their contemplation of the life and passion of Christ no mere pious make-believe, but an engrossing experience, the witnessing of a drama that made all the tales of excitement and adventure in this world, all the mystery stories, romances, success sagas, suspense plots, tales of earthly danger and daring, seem by comparison to be hopelessly watery, unreal and dull.

But for the present our purpose is not to go into this mysterious side of the personality of Christ. Rather, we are limiting ourselves to studying Him as a poor man when He might by every right and with infinite ease have been immensely wealthy; and right now we are venturing to ask with all reverence; Why? Aside from the deeper reasons that go to the depths of the struggle between Christ and the devil, and taking it, so to speak, only as far as this world is concerned, why did He choose to be poor when He might have been rich?

"I have compassion on the multitudes," He said Himself; there we have one perfectly obvious answer. Most of the people who have ever lived in the world, and who probably ever will live in it, have been poor. The vast majority of them have been exceedingly poor; slavery in one form or another has been the lot of the majority of the human race through the ages. At this very moment there are hundreds of millions of

persons in the world, human beings, who never once in all their lives ate a single square meal.

"I have compassion on the multitudes." Our Lord spoke the words about a special multitude in His own time. But they may be taken also to express His attitude to all the poor of all times, and the reason why He chose to live and die a poor man Himself.

Or was it rather the other way around? Was it a question of His choosing a life that would imitate the poor, or His choosing the poor to imitate His life? After all, Jesus Christ is in God's Providence the central figure in all history. All the world, from the first mighty launching of the galaxies in the heavens to the last blossoming of the tiniest flower on earth, exists for Him. Every creature has a relation to Him. And since, when He decided to become man, He gloriously, ingeniously, triumphantly chose to be a poor man, even though He was to be the central Human Being of all time, would it not be logical to think that, along with that mysterious choice of a poor life for Himself, He also chose to have His millions and billions who would share His divine poverty? And does not that suggest a new application, a new mysterious meaning for the strange unworldly words with which He began His sermon on the mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven?"

At any rate, whether He became poor to console the poor, or deigned to bestow upon the majority of the human race a share in the glory of His own divinely designed poverty, or whether it was something of both, He unquestionably lived a poor life Himself.

"Born in a barn": we hardly dare face the depth of the poverty surrounding His birth. We adorn our Christmas cribs with lights and fragrant evergreens and fix angelic figures hovering above the

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cave. But around that first Christmas crib there were no colored lights, no fragrant spruce or pine or cedar trees; no angel, as far as we can gather from the Gospel, appeared to sing his heavenly songs in the hearing of his little newborn King. The angels were far away with the shepherds in the hills; the cave itself was like a cattle barn: dark and damp and cold, the only light perhaps from some poor lantern of St. Joseph on the ground, and full of the stench of a stable. And this He chose for Himself, when He could have had the best the world might offer, and a million times more!

Incredibly poor though His birth was, however, it was only the beginning of other wonders of divine ingenuity in finding ways of baffling the devil's love of glamor, and of sharing or divinizing the lot of God's poor.

Soon after His birth He became the world's first refugee or "displaced person". In the flight into Egypt, Jesus and Mary and Joseph, a poor family traveling by night and hiding by day to escape a blood-thirsty tyrant's urge to kill, must have thrown the devil completely off the track. He may have suspected the identity of Our Lord as a result of the adoration of the Magi. But in the flight into Egypt, all he could see was another of the millions of refugees or displaced persons who had preceded and would follow the Holy Family throughout the world's history.

But in God's sight this was not just another refugee family. They were the first and chief of them all; they represented God's choice for Himself; they were the invention of divine originality to defeat the devil and of divine compassion and inspiration to share and lead

the lot of God's poor. And it was poverty in the raw. Humiliated, dispossessed of land and home, displaced and outcast, the Holy Family literally fled to a foreign land.

And in that foreign land they suffered the lot of foreigners and the very poor. Contempt from the natives for their strange ways and broken language, want and privation, loneliness and longing for home, were what Jesus Christ chose for Himself and His Mother and foster father as the atmosphere of His baby months or years.

And then, back home in Nazareth, poverty was still His chosen life. Granted that St. Joseph was not a pauper but an honest workingman, he lived, and his family with him, in an age and a town completely devoid of what are called "modern conveniences". Jesus Christ might have easily arranged it so that He would grow up in circumstances less hard. He might have been raised in a modern American town, where even the poor enjoy at least some of the products of a mechanical age: labor saving devices, central heating, electric light, telephone, radio, television, a family car, running water, inside plumbing. He deliberately and magnificently chose otherwise. Not one, not a single one, of these "conveniences" was present to make life less hard in that Nazareth home. The town itself was so insignificant and backward even in an age of comparatively primitive living that students of history today can hardly find a trace of it in the annals of the time.

That was the example He gave. Surely from that we can expect to learn many things, things that He will put into language before He dies on the cross.

According to estimates, about 10,000,000 adults in the United States have impaired hearing in some degree. Likewise, about 1,500,000 children. A vast field for the apostles of the sign language!



Thoughts for the Shut-in

L. F. Hyland

Courage from the Martyrs

For many months to come, shut-ins will find inspiring reading matter for their particular needs in the Liguoriana department of this magazine. There they will find stories of how much the early martyrs of Christianity suffered for the love of God and for their faith. Each such story is a rebuke to any Christian who gives way to complaints about his sufferings, and an inspiration to those who want to turn their sufferings into pure love of God.

Each martyr's story preaches a threefold sermon. First, it makes clear how strong and effective is the grace of God when it is sought and cherished by a soul. Many Christians shrink from the thought that some day they might be called upon to suffer torment or death for their faith. They need to read the stories of the martyrs to learn that if they ever are called upon to suffer for Christ, He will furnish special graces that will overcome all their fears. It is the same for the shut-in. The greater his need, the more the grace of God will be supplied to help him bear up cheerfully, if only he trusts in God.

Second, the story of every martyr demonstrates the power of the thought of heaven and the vision of God to temper the sufferings of this life. One who actually believes in an everlasting happiness with God as the reward of fidelity to Christ, can laugh in the face of temporary suffering, even though it go on for years. The martyrs laughed, sang, joked and prayed calmly in the midst of their torments, because they had their eyes fixed on heaven. So can the shut-in do, if he trains himself to think often of heaven.

Third, the story of every martyr makes clear how little are to be esteemed this short life on earth and all the pleasures that might be compacted into it. Many of the martyrs died for their faith over 1800 years ago. Had they denied their faith, they would have died anyway 1750 or so years ago. Of how little value those few additional years they might have had on earth must seem to them now! So too with shut-ins. They may not have as long a life as others, but the difference will seem like nothing 100 or 1000 years from now. The only important thing is that they suffer and die for God.

The stories of the martyrs should be read with these points in mind. Every sick person can turn his sufferings into a kind of martyrdom if he offers them wholeheartedly for the love of God.

Prods to Perfection

This monthly feature, consisting of anecdotes and quotations from real life, is designed to inspire practices that should be second nature to the character of a Christian.

J. P. Schaefer

SERIOUS, eternal thoughts are suggested to us during Sunday sermons and on such special occasions as a parish mission. We endeavor to live our lives in accordance with them, though it may be in an unthinking or semi-automatic fashion. But all too often thoughts of the eternal truths and their importance are lost sight of in the midst of the more obvious, more consuming and seemingly more pressing details of earthly affairs. It is difficult, for instance, to place before our minds the reality of a spiritual and seemingly far-away heaven when things of the earth are so beautiful and convenient at hand; to ponder such distasteful and perhaps distant subjects as death and judgment while life is so sweet and "real." Yet these eternal truths are the greatest and most "real" of all realities. And we would make a most serious, perhaps fatal, mistake, were we to shut them out of our minds completely. It is for this reason that we here present, in narratives from real life, one of these great truths, the importance of the salvation of your immortal soul. We invite you to meditate upon it for a few moments. May your thoughts bear lasting fruit in your life.

In preparation for what he hoped would some day be a great masterpiece of art, a French sculptor had spent hours upon hours in modelling a statue of clay. At last it was nearly completed. But the artist was very poor, and having devoted all his time and energy to the completion of his model, found himself,

at last, without food or fuel. One night it turned bitterly cold, and the artist, fearing that the water would freeze in the crevices of the moist clay and ruin the work of many years, wrapped his scant bed-clothes about it and lay down to rest on his pallet of straw. In the morning the poor artist was found frozen to death. The statue, however, was saved, and soon afterward was reproduced in marble.

Proud of the lineage of his family, a certain man was one day showing St. Philip Neri his family pedigree. He boasted profusely of the deeds and titles of his famous ancestors. Finally, the Saint could bear no more. He took the parchment into his hands and contemptuously tore it to bits, exclaiming. "Oh, how far better to be written in the book of eternal life!"

Falling into disfavor with Henry VIII after years of faithful service to his King, Cardinal Wolsey, broken and disappointed, found little more to live for. Among the last words which he uttered are these, a plaintive lamentation of a misspent life: "If I had served my God as diligently as I have served the King, He would not have abandoned me in my grey hairs."

A courtier who had spent little or no time during life in thinking of his soul, finding himself upon his death-bed, requested that the following epitaph be written over his grave: "Here lies the

fool who went out of the world without knowing why he came into it."

Having incurred the wrath of King Henry VIII, Cardinal Fisher was cast into prison and condemned to death. False friends and relatives besieged him, even in prison, and urged him to yield to the King. "He will restore to you all the privileges and positions which you enjoyed before," they exclaimed. The Cardinal, to rid himself of their importunate urgings, finally promised: "Return within three days, and then, if you can answer me one question, I shall accede to your wishes." On the appointed day, his counsellors returned, confident that they could answer any question posed to them. "This is the question," the venerable Cardinal said: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?"

Even though he was on the point of death, the great philosopher, Socrates, insisted on imparting wise and eternal advice to his less mature pupils and friends. When his friend, Crito, asked him: "Have you any wish that we can fulfill? How shall we bury you?" the great philosopher replied in thought-provoking words: "What do you say? You will bury me? You can bury my body. But *me* you cannot bury."

Your eternal lot is decided by a majority vote. God votes for you; the devil votes against you. Your vote decides the

issue.

On December 24, 1933, a terrible railway accident occurred near Paris, France. More than two hundred people were killed in the accident. Along the right of way, amid the twisted steel and iron and crushed and broken bodies, tragic relics of the accident were scattered, among them broken toys, soiled and ruined Christmas presents. But perhaps the most dreadful relic of them all was a bloodstained school report-card upon which was written the following notation: "He is very quick-witted, intelligent, diligent; a great future awaits him."

Yes, these are serious stories and reflections, but thoughts and reflections which are made doubly serious because of the central thought on which they are focused. This is the most important thing in your life — that you seriously and during your whole life long attend to the salvation of your soul. It is the most important business of your life. Failing in this, you have been an eternal fool, an eternal failure; your future is a miserable one. May we suggest that you re-read the preceding stories now, slowly, reflectively, applying them to your own life. Should there be anything more that you can do to make more sure of your eternal salvation — do it! Should there be anything in your life hindering your salvation — rid yourself of it!

Defining a Dirge

A little boy, two and a half years old, had a bad cold. All day long he was crying and whining, until at last his mother could stand it no longer. "Billy," she said with some asperity, "Stop your crying. We're doing all we can for your cold. In a day or two it will be all better."

Billy had an answer for his mother. "That's not crying what I'm doing, mother," he said. "It's only sad singing."

Happenings in Rome

Monthly round-up of significant events in the capitol of Christendom.

C. D. McEnniry

POPE AS BRICKLAYER!!! The Roman papers were proud to show him with a trowel in one hand and a brick in the other as he performed the age-old ritual of closing the Holy Door at the end of the Holy Year. He laid the first three bricks, then turned the job over to the "sampietrini" and others. Each brick bore the inscription: "R. F. S. P: Anno MCML." Which means: "The Holy Door is once more walled up: Year 1950." While he spread the mortar they sang the builders' hymn. "*Scalpri salubris ictibus.*"

Dun, jagged stones, wrought
dazzling bright

By mallet's blow and chisel's
bite,

With builder's skill laid file on
file,

Form walls and towers — a
lordly pile."

The other three great basilicas, which the pilgrims visited to gain the Jubilee indulgence, has each its own Holy Door. Cardinals, acting as delegates of the Pope, had the bricklayer's job there. At St. Mary Major's it was the genial and loveable old Cardinal Verde, Archbishop of the basilica. Spain did not forget its privilege of custodian of this principal church of Mary in the world. The Spanish Government sent a special delegation to present him with a golden trowel for the occasion and to watch him plunge it into the hod. . . .

When the Italian senators and representatives (deputies) made their Holy Year pilgrimage to the four basilicas and came for their audience with the

Pope, he said: "In these our days, whoever accepts the office of lawmaker, accepts an office from which often depends the life or death, the contentment or exasperation, the progress or decadence of innumerable human beings. From the moment the citizen casts his ballot for you, he places his fate in your hands. And nobody realizes more keenly than you how hard it is to see and do what is best for these human beings for whom you legislate. Nobody realizes more keenly than you the limitations of human nature. Nobody knows better than you that neither your talents nor your learning nor your culture nor your genius will suffice. You must have light and strength from God. '*Nisi Dominus custodierit civitatem, in vanum laboraverunt qui custodiunt illam.*' (Which may be freely translated: 'Unless God keeps off the Soviet bombs, no radar network will ever do it')" Of course the Communist deputies were not present on this pilgrimage, but they were present in the legislative chamber, and they proved their presence by violent uproar, when De Gasperi, head of the Government, declared: "The aim of this Government is to take such measures for the insurance of safety that peace in Italy may be a reality. The only limits to what we expend for safety will be those imposed by our program for social welfare and for a stable currency. Nobody can call this a war-mongering Government since it seeks to bring our defences only to the point approved by treaty." He further proclaimed the determination of the Italian

nation to work untiringly for the success of the "Atlantic Pact." Their loyalty to the Pact, he maintained, should move the other member nations to hasten the framing of a fair treaty for Italy and to her admittance to the United Nations. . . .

The Pope spoke, in English, directly to the children of the Catholic schools of America, urging them to help, by their prayers and by their offerings, the sad and hungry children in Europe and Asia. That was Ash Wednesday. But there is still time: the road is still open to send their prayers to heaven and their dimes to these unhappy boys and girls. Eugene Pacelli, the seminarian, and Father Pacelli, the young priest, had a special gift for teaching catechism to children in a way that held their attention and made them see the point. And he loved the work; so much so that even as Monsignor Pacelli and as Cardinal Pacelli, in the Papal Secretariate of State, he held on to all his weekly classes in Christian doctrine. Now that he is Pope Pius the Twelfth and must address solemn and learned discourses to the great ones of the world, he is no longer free to teach catechism to children. But he has not forgotten the way. When he spoke to the American children on Ash Wednesday, it sounded as though he were right there in the class room. He began with a story. He told them how Paul, while he was still Saul, and was persecuting the Christians, heard a voice: "Saul, Saul, why dost thou persecute ME?" And Saul said: "Who art thou?" And the voice answered: "I am Jesus whom thou persecutest." Cannot you children hear a voice: "My child, my child, why dost thou neglect ME?" "Who art thou?" you ask. And the voice replies: "I am Jesus whom thou art neglecting by neglecting all these poor children in the world." Oh, I am sure, when you know

that by neglecting them you are neglecting Jesus, whom you love, you will hurry to help them. Give up an ice cream cone or a movie and put a dime in the mite box; pray for them, even try to go to Mass every day and receive Communion for them. . . .

The Sisters of Our Lady of Sion report a busy Holy Year mothering their proteges from all corners of the globe. Their picturesque house in Rome crowns Monte Verde, and its palm studded garden, with the towering walls, looks like a mediaeval fastness. Behind those walls many a frightened Jew was saved from the Fascists and the Nazis seeking his head. Their Bulletin of the "Archconfraternity of Prayer for the Conversion of Israel" tells of Isaias Levi, one of the richest Jews in Italy. His conversion to the Church caused a great sensation; his last will and testament caused an even greater sensation. After endowing a hospital for children in Turin and a home for aged and infirm Jews in the same city, he left everything to good works. His will reads: "I name as sole heir to my property the Holy Apostolic See, and I beg Your Holiness to devote this fortune to works of piety and charity which the Catholic Church alone can organize, so that the laws of God and of His Church may be fully extended." . . .

The diocese of Rome has a kindly Bishop — Pope Pius XII. He compassionates his hungry children of whom there are many. He directed that a big Christmas dinner should be prepared in one of the buildings of the Vatican and that hundreds of the poorest children in the neighborhood should be invited. They were welcomed and treated like princes. A week later he arranged for the distribution of packages to thousands of poor children. The management of the "Adriano", a vast building for public spectacles, put the place at their

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disposal and then regaled them with a popular motion picture. This good Shepherd remembers not only the lambs of his flock but also the sheep. On the occasion of his Golden Jubilee of Priesthood, a few years ago, he began a Pontifical Institute (it is dedicated to his namesake, St. Eugene), where the young priests of the diocese of Rome are to spend some time perfecting their knowledge and exercising their priestly ministry under the guidance of experienced pastors. The building is now finished and he has appointed the first "Rector Magnificus", who is at the same time parish priest of the district. . . .

Once a year the Pope, through one of his committees, calls the Consistorial Congregation, sets a day for all Italy to think of its emigrants. Thousands of Italians are continually leaving the over-crowded homeland to seek a livelihood in regions almost devoid of priests. This day is intended to awaken a brotherly interest in the emigrants who must break family ties and face the hardships of strange lands. Exile is always bitter. On this day they pray for the emigrants. They try to foster vocations for priests to accompany them. They solicit funds to support the zealous priests who do throw in their lot with the emigrants. Nobody should know better than we American Catholics the necessity of sending priests along with emigrants. Go through our Southern States and count the Kellys, the Burkes and the Sheas, and a thousand other "names with a musical lilt and a roll to them; names with a body and bone and a soul to them" borne by Baptists and Methodists and (God save the mark!) by Ku Kluxers. And the reason? When their fathers settled there they had no priests to break the bread of the Word of God to them, no priests to give them the sacraments and to say Holy Mass for them. We celebrated the "Unity Oc-

tave" to bring back the stray sheep to the fold. Let us bestir ourselves to mend the gaps in the fold that the sheep may *not* stray. There are too many places in our own country today where souls are being lost for lack of priests. It is the duty of every Catholic to help send priests to those abandoned souls — and to keep the priests from starving after they have been sent. . . .

In this critical hour the "practical man" is prone to lose patience with philosophers who "waste their time" on theories instead of coming to grips with reality. The "practical man" forgets that actions are the result of ideas. The appalling "reality" of the present hour has been brought about by the false philosophies that have demoralized human reason. The Pope, ever awake to the real dangers, has sent a strong letter, entitled "*Humani Generis*," to all Catholic universities and institutions of learning, putting them on their guard against certain hidden and insidious errors and urging them to still more intense activity in seeking, explaining and publishing the truth under the sure, sane, solid guidance of St. Thomas Aquinas, the Philosopher. The Pope's letter brought forth an immediate and emphatic adhesion. Of two answers published the same day, one was from the Great Dominican University, *The Angelicum*, the other from the Benedictine University, *The Anselmum*. Said the *Angelicum*: "We cannot resist the impulse to tell your Holiness how thankful we are for the great gift of your letter *Humani Generis* to guide us in our intellectual activity, tracing with such clarity and light the lines we are to follow in our teaching." And the *Anselmum*: "With great joy we read your letter *Humani Generis* warning against certain errors which threaten to undermine the foundations of Catholic doctrine, and telling how best to carry on philosophical

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and theological studies in the present hour. . . ."

Signor Trilussa charmed the Romans with his dagger-sharp satirical poems in the rowdy Roman dialect. While he lived they honored him with senatorial rank. When he died, with the dying Holy Year, they laid his remains in the Borromean Oratory, reminiscent of St. Cecilia, the artist, and of St. Philip, the Roman favorite. The Mayor of Rome with numerous high officials of the city and the nation took part in the funeral service for this Christian genius who had learned to perfect his natural gifts under the tutelage of the Sons of St. de la Salle, the "Carissimi", as the Romans affectionately call them. . . .

One of the major victories of the Holy Year was the victory over human respect, that accursed cowardice that makes Christians fear to honor their

God because of the sneers of men. The Holy Year Pilgrims prayed and worshipped openly, heedless of who saw them or what was said. . . .

The Girl Scouts of America sent, within a period of nine months, 11,000 school outfits to poor schools in Italy and other European countries. . . .

A group of 150 Russians, living fortunately this side of the Iron Curtain, paid homage to the Pope. They were accompanied by several priests and prelates and by the seminarians attending the Pontifical College, "Russicum." The Russicum is a Roman college where Russians and others, who are learning the Russian language, study for the priesthood in order to be able to carry the faith to Russia the moment the bars are down — a moment which, in God's mercy, might arrive sooner than we anticipate. . . .

A Bus Company's Contribution

Recently the following advertisement appeared in large space in a Jacksonville, Fla. newspaper:

FREE TRANSPORTATION TO AND FROM CHURCH

"The Management and Employees of the Jacksonville Coach Co., composed of men and women of all faiths and creeds, working harmoniously together, feel that in these troubled times the greatest single need in the world today is prayer.

"Beginning Sunday and on every Sunday until further notice anyone boarding the bus between the hours of 8:00 A. M. and 1:00 P. M. may ride free on any bus on the City lines by merely saying to the operator, 'I am going to Sunday School or church,' or 'I have been to Sunday School or Church' . . ."

(signed) Wiley L. Moore, Pres.

New Patron

Emigrants have a special patron in St. Frances Cabrini, first American to be named a saint, who was canonized in 1946. She worked among Italian emigrants to the United States half a century ago. Because of the vast influx of Displaced Persons to the United States, it is especially fitting that this new American saint be the patroness of emigrants, and of all those people from every part of the world who have left their countries and emigrated to the United States — the country of emigrants.



Side Glances

By the Bystander

The bystander boldly wades into the midst of a controversy that has boiled up in the pages of *Today*, a monthly magazine that is published by Cisca (the Chicago Inter-Student Catholic Action organization) and directed principally to youth. The problem controverted is that of dating among young people. It all started when a young married couple contributed two articles to *Today*, in the first of which they decried the dating system as a preparation for marriage, and in the second of which they offered their idea of a substitute for dating. In brief, the authors of the two articles stated that dating among teen-agers, as currently practiced, is not necessary, is very often harmful, and, as a means of leading young people to happy marriages, is a failure. In its stead they proposed that young people get acquainted with each other through mutually useful, preferably apostolic, activities. Since the articles appeared, the readers' section of *Today* has been filled with letters batting the subject back and forth. Most of the letters come from girls, and the majority of these come out staunchly in defense of teen-age dating.

Whether an "oldster" can enter into the arena with these youthful protagonists and be of help to either side may be a question. On the one side there will be some who will cast off his reflections with "He's too old to understand," or, "As a priest, he is only interested in laying down rules." On the other side, some will surely recognize the fact that experience sharpens wisdom and does not necessarily destroy a desire to make people, including young people, happy. The truth is that experience with the miseries of people sharpens one's desire to make others happy. At any rate, here are a few points that young people (and their parents) can profit-

ably mull over, if they will take what sense there is in them without being prejudiced beforehand one way or the other.

Dating is a broad term in itself, which can be taken to signify a general way of preparing for marriage. There are only two ways in which a young man or a young woman can be propelled to the altar. The one is in obedience to others, usually parents, who have chosen the partner, the time, and the conditions of marriage, leaving only sufficient freedom to the one involved to make a human act out of saying "I do." In many parts of the world (not only the uncivilized parts) this system has been followed. The girl was told by her parents that she was going to marry Signor So-and-so. She might see him once or twice before the ceremony, with half a dozen chaperons around, but that was about all. Or the boy was told by his parents that, for certain advantages that would accrue to the families of both bride and groom, he must marry the Countess So-and-so. Many such marriages turned out marvellously well; indeed, there are canonized saints who married a certain partner only because they were told by their parents to do so. Although modern society, at least American society, has practically anathematized this kind of marriage arrangement, cases of it still appear even among Americans. They are, however, exceptions.

In general, Americans have committed themselves to the principle that marriage should be founded on love and free choice, and that association between young persons is the normal road to falling in love and then to marriage. This makes it imperative that young men and young women meet somewhere, somehow, and get to know each

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other well enough to fall in love. But in the swing away from extreme parental dictation in regard to marriage, American parents, educators and young people themselves have often gone all the way to another extreme. They have permitted dating to become a kind of end in itself, and have released it from most of the counsels of prudence and the dictates of right reason that should make it a safe and sensible, though happy, preparation for marriage. We believe that young people themselves will admit and corroborate the evidence of the evils that have become associated with the dating system.

The first evil is that dating is taken up by youngsters who cannot yet reasonably think of it as a preparation for marriage. Many parents, especially mothers who feel that their daughters will be failures if they don't get married, make the foolish mistake of thinking that the earlier their children start dating, the better their chances of a happy marriage will be. They think that their children, at 13 or 14, are wise enough and self-disciplined enough to start dating and to keep it up for seven to ten years before they marry, without being hurt in any way. Of course the children think this is wonderful, and pair off as soon as they become aware that there is another sex, with only God knows what harm to their characters, their schooling, and their souls. The principle that dating is supposed to be a means of preparing for marriage that is possible within a reasonable time is entirely forgotten. Dating is accepted by the children as a kind of end in itself, a part of high school activity, a source of pleasure and amusement that every kid is entitled to by inalienable right. The result is not only a total waste of educational opportunity, but the early corruption of many a soul.

The second evil that flows from the exaggerated emphasis on the importance of dating is that it has come to be almost ex-

clusively associated with recreation and having a good time. To be dating a girl means, for most young men, to be taking her out several times a week, always to a show or a dance or a night-club or a tavern or some other place of amusement. Usually this means late hours at night, too late to leave either boy or girl at their best for the duties of the next day. This is where the young couple who wrote against dating in *Today* make a powerful point. If dating is accepted to mean only amusement, and that all hours of the night, it is bound to be a poor preparation for marriage. How can they who do nothing but play together before marriage, suddenly settle down to working together in marriage? The idea of dating should include doing useful things together, such as studying together, taking part in religious or apostolic activities together, etc. To those who have been brought up in the "dating-means-a-good-time" tradition, this may sound stuffy, but only because they don't know themselves, and don't know how much fuller and more satisfying, and at the same time safer, dates can be if at least some of them are devoted to useful activities. Recreation has its place in human life as a means of relaxing from work and preparing one to go back to one's work refreshed and restored. When recreation interferes with one's work, or renders one less capable of doing it well, it is inordinate. This principle leaves plenty of room for dating couples to have good times together; but it also places limits on the amount of time that may be devoted to that purpose. And it does not exclude opportunities for combining the having of a good time with mutual self-improvement and mutual service to others.

The third evil that has followed on the dating system as a preparation for marriage is that, even among those who are old enough to think of marriage, it tends to become exclusive too soon. The general idea behind dating is that a young person will

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thereby be able to go out with different individuals until the one is met who seems best suited to his or her temperament for love and a happy marriage. Yet even in high school and college it has become a kind of unwritten law that once two young persons have dated a few times, everybody else has to keep away from them. This sometimes results in as deplorable an outcome as if the parents dictated their children's partners for marriage. Many unhappy marriages have their origin in the fact that a young man or a young girl started dating somebody and almost at once found their friends considering them paired off for good. Eventually the girl comes to feel that marriage to this boy is her only chance of marriage, and the boy to think he is bound by a kind of justice to marry her. In such cases the principle that dating makes for freedom of choice is surely defeated.

A final, and by far the worst, evil that has come to be a part of the dating system is the fact that the whole of society has conspired to convince dating couples that there are no limits to what they can do, where they can go, how they may conduct themselves on a date, and no moral dangers to be feared. This complete freedom is what leads so many young couples into sin, even sins that they profess to abhor. Young peo-

ple smile indulgently when they are reminded of the strict rules of chaperonage that used to be enforced on dating couples, and that are still in force in some parts of the world. But older people weep when they learn the approximate percentages of the company-keeping couples who fall into serious sin habitually. This is because mothers and fathers say of their daughters: "My girl is perfectly safe. She is virtuous and good. She would never do anything of which she would have to be ashamed." In such naive confidence, they say nothing to their daughters about the dangers of long trips with their boy friends, of late hours in lonely places, of parked automobiles and dangerous kissing. Young people are glad to accept and act on the blind trust that their elders bestow on them. Before they have found their passions to be too much for them, they may bitterly resent rules that inhibit their freedom. But after they have fallen into sin they are just as apt to curse the ones who made it so easy for them. There are multitudes of teen-age young men and young women who are glad to listen to and to follow good, clear, practical counsel as to the danger of unlimited freedom on dates. It is sad that there are so few older persons, especially parents, who will talk to them about such things.

All Nations

Under date of March 10, 1950, the Church had in Japan:

740 priests, 2580 sisters, 197 brothers, 184 scholastics. Total 3701. Of these 2334 or 63% are Japanese.

The remainder were divided among 32 different nationalities:

Germans 221, Canadians 205, French 188, Americans 169, Italians 136, Spaniards 125, Irish 54, Belgians 47, Australians 38, Poles 27, Koreans 26, Swiss 19, Chinese 13, Czechs 12, Maltese 10, Brazilians 9, Hollanders 9, English 9, Hungarians 9, Austrians 8, Argentinians 5, Colombians 5, Philippines 3, Portuguese 3, from Vatican City 3, Formosans 2, Luxemburgers 2, Scots 2, Jugoslavs 2, Lithuanians, 1 Tyrolese 1. Of the priests 25% are Japanese. Of the sisters 74%. Of the brothers 54%. Of the scholastics 70%.

More than half the foreign priests and sisters have arrived in Japan since December, 1947.

(Voix des Notres, July 1950)



Catholic Anecdotes

Peacemaker

The following anecdote is related of Dominic Savio, who died as a boy and was recently canonized.

Two of his school-mates quarreled, and were on the point of settling their difference by a show of physical violence. Dominic urged them to make up, but they refused, and promised each other to have it out after school in a lonely spot where no one would interfere.

"Since you persist in this quarrel," Dominic said, "I am going to ask you to accept one condition."

"What is it?"

"You will find out when the time comes. Do you agree?"

The boys, who were fond of their young companion, agreed.

At the appointed place, the two enemies took up their stand a short distance from each other. Their plan was to wage a kind of duel with stones.

Dominic stepped between them and said:

"Before you begin to fight, you must fulfill the condition you agreed upon." He then took from his pocket a crucifix and held it up. "I want each of you to look at this," he went on, "and then throw your stones and say: 'Our Saviour died pardoning his persecutors, but I am about to offend Him with open revenge'."

Having spoken thus, he threw himself on his knees before the first boy, who seemed to be most enraged, and cried: "Throw your stone at me. Let me have the first blow."

"No!" said the other in horror. "I have nothing against you."

"Nor have I," said the other.

"You are both ashamed to commit this act of brutality towards me," Dominic said, "yet you would act thus brutally towards God!"

No more needed to be said. The quarrel was at an end.

Sentinel on Guard

Bishop Anselmo Polanco Fontecha, of Teruel in Spain, was killed by the Reds during the Spanish Civil War in 1939. He was a very holy man, and the possibility of his beatification is now being discussed.

A priest told recently of a conversation he had with the bishop shortly before he was murdered.

"Can't you see," the priest told his friend, "that to stay in Teruel means to run the risk of falling into the hands of these bandits?"

"I realize that full well," the bishop replied. "But do you think it would be right for me to abandon my sheep just at this moment when the wolf is loose among them?"

"But other worthy prelates have temporarily transferred their sees."

"They must surely have reasons which I lack."

"But, Bishop," the priest insisted, "valor and heroism are one thing, and temerity another."

"If this were so," Bishop Fontecha replied, "no one would remain in the trenches nor on the battlefields. My trench and at the same time my sheepfold are none other than Teruel. God and Spain wish it so. Here I will stay."

Shortly afterwards the bishop went to his death.



Pointed Paragraphs

Chain Letters and Prayers

The chain letter is on the loose again. Three correspondents have sent us copies of exhibits in recent weeks that tie themselves up with Our Lady of Fatima and "the Sisters of St. Francis in Boston." They say that they are not chain letters but novenas.

Taking any part in the use or dissemination of chain letters is forbidden to Catholics as superstitious. Here are the marks by which a chain letter or prayer can be recognized as evil and forbidden, whether it denies that it is a chain letter or not.

1. If it prescribes that a certain number of copies be made and sent to a certain number of persons, or even if it only insists that one copy be made and sent to someone else.

2. If it promises that, after saying the prayers yourself, or after sending them on to someone else, or on a certain day of your "novena", you will receive a "favor."

3. If it makes any kind of open or veiled threat that you will run a risk by not obeying orders to send it on to others.

4. If it has no clear and definite approbation of a bishop, that can be checked for authenticity.

If you receive any sort of prayer through the mail, with instructions that include any one of the four marks given above, you are being invited to take part in a superstitious practice. Destroy the letter at once and warn others against it.

Let it be noted that there are no Sisters of St. Francis in Boston who are sending out chain prayers or "no-

vena chains" to anyone.

The Degradation of the Embrace

One of the greatest crimes being committed by television as of today is its use of indiscriminate embracing and kissing on just about two out of three of its entertainment programs. This calls for comment because it places a tremendous burden on parents who have unrestricted television in their homes, and who at the same time want to preserve their teen-age sons and daughters from the practices of petting and necking that are the inevitable prelude to moral degeneration for youth.

No one can possibly measure the effect on young people of witnessing just about every half hour on television, two people, each probably married to someone else, barging into a soulful embrace. This not only cheapens the embrace, which should be reserved for the more sacred relationships of life, and which even then should be marked by an instinctive desire for privacy. It seriously weakens the desire of those who see it thus paraded before their eyes to discipline and resist the passions that kissing and embracing can foment.

There is scarcely any human situation or mode of entertainment that television cannot turn into an occasion for kissing and embracing.

The male M. C. of a variety program welcomes a new female star to his show. Despite his "old friend" routine and "we have known each other for a long time" line, she may have been a perfect stranger to him. But he greets her with a fond embrace.

The comedian falls back on embraces at regular intervals. If he is noted only for slapstick, he thinks it will be funny to try out a love scene with a young and beautiful star. Business of prolonged embracing. Sometimes he poses as not interested in girls, only to have some female star insist on embracing him apparently against his will. There are dozens of twists that can and are given to such routines, some of them with but thinly veiled sexy connotations.

Then there is the crooner, whose director insists that, while he is singing a torrid love song, he have his arm (or arms) clutching a sweet young thing close to him. The words of many a popular song used to be inflaming enough by themselves; now there is added the visual incentive of example.

And always there are the advertisers. Hair lotion, shaving instruments, wrist-watch bands, tooth-paste, even beer, lead to embraces. So far as television goes, this is the primary end and purpose of man.

How parents whose teen-age children see a great deal of television are going to set about the task of teaching them self-control, decency, and respect for the other sex, to say nothing of control of their burgeoning youthful passions, is one problem that we don't know how to tackle. Take it away, parents!

The Principle of Segregation

The editorial that was acclaimed the best of the year by the North Carolina Press Association in 1950, was written by C. A. McKnight, editor of the *Charlotte* (N. C.) *News*. It was on the subject of racial segregation, and contained this statement:

"We have said it before. We say it again today. Segregation, as an abstract moral principle, cannot be defended by any intellectually or spiritually honest person."

Such a statement, and the fact that it was contained in an editorial that was given a prize by the whole North Carolina Press Association, marks the continuance of progress toward justice in race relations in America. There was a time when few articulate Southern leaders would have dared to say such a thing. In fact, it would be easy to unearth scores of quotations from Southern leaders to the effect that segregation between white and colored people was a moral obligation. Some still say such things today.

The social impact of the above declaration is not spoiled by the fact that the editorial in which it occurs goes on to say that not all the practical implications of the moral principle can be put into force overnight, or by a single sweeping decision of the Congress or the Supreme Court, without danger to the national welfare. The author applauds recent judicial decisions that have "given us a better standard for measuring real American democracy." He says that the practice of segregation can be worn down bit by bit, and one can assume that he wants to see it thus worn down.

It must always be remembered, however, that a moral principle is at stake, and that there is danger that the "Go slow" counsel may be used by some not as a caution of prudence but as means of resisting the changes that are necessary to make democracy genuine.

The Logic of Prejudice

The *Christian Science Monitor* recently carried an editorial in which the position was taken that it is a very good thing that we are helping Tito because he is dividing the Communist world, while it is a bad thing to even think of helping Franco because he is a dictator.

This is an interesting example of how human prejudices can lead to the most

foolish of arguments. If you analyse the above statement on the basis of objective fact, you will find in it these glaring confusions:

1. Franco is a dictator. Down with all dictators. Tito is not to be called a dictator for the sole reason that he has rejected some of the dictation of Stalin. Therefore Tito is to be supported.

The fact is that Tito is a far worse dictator than Franco. He has denied his people far more basic human rights than Franco would ever think of denying either in principle or in practice.

2. Tito has opposed Stalin, while retaining a totalitarian, anti-human-rights regime in his own country. Franco, (the *Christian Science Monitor* implies) however totalitarian, cannot be supported because he has not opposed Stalin in Spain.

The fact is that Franco has not only opposed some of Stalin's dictation (like Tito), but has driven Stalin and his stooges completely out of Spain. Apparently the *Christian Science Monitor* wants just a little, not too much, opposition to Stalin and Communism.

3. It is better, therefore, the *Christian Science Monitor* is forced to conclude, to have a number of Communist states slightly opposed to each other, than to have any state in which dictatorship is almost solely represented by all-out opposition to Communism. This represents a very callow outlook on human rights. Communists may quarrel with each other as to who shall be the world-wide dictator of Communism, but they all agree that individual citizens in their various nations are to have no rights. If it is better to help Tito because, though Communist, he stands up to Stalin on one or the other point, than to help Franco who opposes the whole system of Communism, then America ought to turn Communist and, like Tito, merely oppose some of the tactics of

Stalin.

Such logic does not seem to strike the minds of those who have been bowled over by the cannonading propaganda of the Communists themselves to the effect that Franco is totally evil, totally corrupt, totally indefensible.

Object-Lesson In Sex Instruction

Shortly after the American bishops published their joint letter on the training of children, in which they stressed the point that sex instructions should not be given in school but by the parents, *The Christophers* brought out a series of records that dramatize how such instructions might be given by parents to their children.

We have listened to the records, and can wholeheartedly recommend them to parents. The dialogue is done by professional actors, and for that reason might frighten a few parents into saying: "But I couldn't talk like that!" They should know, however, that it is not the dramatic ability of the spokesman that matters, but the authority and familiarity of the spokesman, the facts spoken about, the terms employed, and above all, the natural occasions that are used as starting points for imparting sex information. All these elements are well taken care of on the records.

There are four records in all, one on the needs of very young children, one on those of girls just advancing toward puberty, one on those of boys in the same age bracket, and one on how to instruct teen-agers on marriage. They are definitely not meant to do the job for parents. Rather, the parents are to listen to them three or four times themselves, and then to use their own language and their own occasions for imparting the information they embody.

The set sells for \$4.00, and may be ordered from *The Christophers*, 18 E. 48th Street, New York, 17, N. Y.



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS VICTORIES OF THE MARTYRS

Selected and Edited by J. Schaefer

April 2 and 8: The Brother Martyrs, Sts. Appian and Edesius:

St. Appian was born in Lycia, of well-to-do and aristocratic parents. For his early schooling he was sent to Berytus, where, despite the general immorality of the youths of the city, he preserved himself from corruption. At the age of eighteen he returned home, but finding that the family were still idolators, he travelled on to Caesarea in Palestine. Here he was received with open arms by Eusebius, who, later, was to be made bishop of that city. He studied the Sacred Scriptures under this great master. Eusebius also undertook the spiritual direction of the youth. Under such direction, Appian was to be well-prepared for the glorious end with which his life was to be crowned.

It was at this time, in the year 306, that the Emperor Galerius Maximian inaugurated a terrible persecution of the Christians. With cruel care he searched them out in every province and city of the empire, commanding that every family of the empire be enrolled and that each individual be summoned either to sacrifice to the pagan gods or to be put to death. While preparing himself for this ordeal, Appian learned that the governor of the province was to offer public sacrifice to the gods. Inspired by God, the youth went to the temple on the appointed day, walked boldly through the lines of guards, approached the altar of sacrifice, and while the governor was raising his hand to pour out a libation of wine before the idol, seized his arm and urged him to cease offending the true God by sacrificing to demons and images.

Aghast at such audacity, the soldiers rushed upon Appian as though to tear him to pieces. After beating him cruelly, they dragged him off to prison where they continued their inhuman torture for twenty-four consecutive hours. On the following day, the governor ordered the youth to be brought before him. By alternate promises and threats he endeavored to win over Appian. Finally realizing the futility of his efforts, the governor commanded that his sides be torn with iron hooks until the bones and bowels should be laid bare. The Saint was then struck and kicked in the face until his features became so deformed that he was unrecognizable. When even such torture failed to make any impression upon Appian's constancy, the tyrant ordered that oil-soaked linen cloths be wrapped about his legs and be set afire. After three days of such excruciating torture, the governor finally commanded that the youth be put to death by being cast into the sea.

Forced to be an eye-witness of the martyrdom of his spiritual son, Eusebius relates that, upon execution of the sentence, the city was shaken by a violent earthquake, the sea was suddenly whipped into fury by a violent storm, and Appian's body was thrown back upon the shore before the gates of Caesarea. Appian was not quite twenty-nine years old at the time of his martyrdom. The date of his death has not been established with certainty. It occurred on either the 2nd or 5th of April, in the year 306.

Like his brother, St. Edesius was also a student of philosophy. He frequently and publicly professed the name of

Christ, and, as a result, was tormented by long imprisonments and various other punishments, which he endured with Christian fortitude. He was sent to labor in the mines of Palestine, from which, however, he was subsequently released. He was present one day when a judge in the city of Alexandria was passing cruel sentences against the Christians, delivering holy virgins over to the lusts of immoral young men. Amazed at such inhuman and animal torture, the young man approached the tribunal of the judge and rebuked the officials with such force that he succeeded in covering the persecutors with shame. He also succeeded in gaining for himself the crown of martyrdom. For, like his brother, this action merited for him horrible torture, and then death by being cast into the sea.

April 28: Sts. Theodora and Didymus:

A native of Alexandria, St. Theodora was born of wealthy and noble parents. Though the exact date of her birth is not known, she was born towards the close of the third century. At the early age of sixteen she was recognized throughout the city for her beauty. But desirous of having Jesus Christ alone for her spouse, she made a vow of perpetual virginity, and the beauty of her life, rather than that of her features, made her a model of perfection for the other Christian virgins of her acquaintance. No sooner were the edicts of Diocletian published in Egypt than she became consumed with the desire of sacrificing her life for Jesus Christ. By prayer and frequent offerings of herself to God, she began to prepare herself for the great ordeal.

Theodora was among the first to be arrested and to be presented to the judge, Proculus. Stricken with her beauty, Proculus asked her whether she was slave or free-woman. The saint replied that she was a Christian, freed by Christ

from slavery to the devil, and that she was also born of what the world termed free parents. Learning that she was of noble birth, the tyrant inquired why she had never married. To this Theodora replied that she had abstained from marriage that she might live for her Saviour alone. "But do you not know," the judge continued, "that everyone has been commanded by the emperor to sacrifice to the gods or be subjected to the most terrible punishments?" "And do you not know," rejoined the saint, "that God watches carefully over those who serve him, and defends them from all harm?" By promises and threats, Proculus continued his efforts to persuade her to sacrifice to the gods. But the saint replied as before, adding that she was consecrated to Jesus Christ, and would not abandon Him, though she be torn to pieces. "I am no longer my own," she exclaimed, "but His; He will defend me."

"You shall pay dearly for this obstinacy," exclaimed the judge; "what madness to place your trust in a man who could not free himself from the death of the cross!" "Yes," replied the saint, "my confidence is placed in Jesus Christ, who has suffered death to grant life to us; He will preserve me from all evil. I fear neither torments nor death, but, on the contrary, I long to die for love of my God who died for me."

"But you are of noble birth," continued the judge. "Do not dishonor your family with eternal infamy." Theodora answered: "My glory is to confess the name of Jesus Christ, my Saviour; He has given me both honor and nobility. He knows how to preserve His dove from the hawk." "You are but trifling," said Proculus; "sacrifice instantly to our gods — do not be insane." "If I were to sacrifice to devils and gods of brass and marble," replied Theodora, "I would indeed be insane." Exasperated by such

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replies, the judge caused her to be beaten, and said: "You may, indeed, charge us with this dishonor; but you should not have dishonored our gods. I will give you three days to deliberate. After this, if you still remain obdurate, punishments await you." To this Theodora replied: "You may consider the three days as already expired; you shall find me the same then as now."

After three days, Proculus, finding her still constant in her faith, commanded that she be led to an immoral house and handed over to the will of lustful men. Upon entering the place the saint fervently recommended herself to Jesus Christ and was heard instantly. For Didymus, clothed as a soldier, had mingled with the crowd and obtained admission to the room where she was kept. Upon seeing him, Theodora became frightened and fled from one corner to another of the room. But Didymus quieted her fears, saying: "Fear me not, Theodora. I am not such a one as you suppose. I have come to save your honor and to set you free. Let us change clothing. Take my clothes and depart; I will remain here in yours." Theodora did as she was told, and in her disguise joyfully departed from the house of infamy. Concealing her features she passed undiscovered through the crowd.

After a while, another young man entered the apartment, and was astonished to find a man there instead of the virgin. "Does this Christ," he exclaimed, "change women into men?" Didymus,

however, explained and said to the idolator: "Christ has not changed me from a woman to a man, but has given me an opportunity to acquire the crown of martyrdom. The virgin is out of your reach; I have remained here in her stead; do with me as you please."

Informed of this unusual event, Proculus sent for Didymus and asked him why he had acted in such a manner. He replied that it was in consequence of an inspiration from God. He was then commanded to sacrifice to the gods and to make known the whereabouts of Theodora. He replied that, as to Theodora he knew not, but as to sacrificing to the gods, the judge had better put the imperial edict into force, for he would never sacrifice to devils, though he would be cast into a furnace. Incensed at this declaration, the prefect commanded that he be beheaded, and that his body be burned.

But when Didymus arrived at the place of execution, Theodora put in her appearance, and with holy emulation contended for the crown of martyrdom. Didymus said: "It is mine, for it is on me that sentence has been passed." Theodora replied: "I was willing for you to save my honor, but not my life. I abominated infamy, but did not shrink from death. If you intended to deprive me of martyrdom, you have deceived me." Finally, the judge, weary of the holy contest, ordered them both to be decapitated. Thus, both received the crown of martyrdom.

Inferior Race

To date, January, 1951, the highest score on the intelligence test at the Atlanta induction center has been made by a young Negro with a third grade education. The lowest score was made by a white college junior with a three year football record.

Negro Digest



Conducted by T. Tobin

CATHOLIC AUTHOR OF THE MONTH

EVA JEANY ROSS

Sociologist

I. Life:

Eva Ross was born in Belfast, Northern Ireland, of a Scotch father and an English mother, and was baptized a member of the Church of England, the religion of her mother. Her family moved to Scotland and then settled in England when Eva was five years old. Her early education was haphazard, as she was kept home from school for months at a time. Miss Ross's parents sent her to a Catholic school when she was ten so that she could have a better educational training than she had experienced up to that time. After completing the course at the Catholic school, Eva entered the University of London, but left before receiving her degree because of the straightened financial situation of her parents. She worked for several years in the manufacturing and investment business, and then re-entered London University which awarded her the degree of Bachelor of Commerce in 1930. In 1930 Miss Ross came to the United States and has made her home here ever since. She has taught at several Catholic Colleges, Nazareth, Maryville, Fontbonne and Trinity. Her contact with Catholic education as a girl eventually led her into the Church. The degree of M.A. was conferred at St. Louis University, and the Doctorate of Philosophy in Sociology at Yale in 1937. Miss Ross has travelled widely on the continent and has observed at first hand the work of the Grail, the Jocists and the Catholic Social Weeks in France. In 1940 she

served as president of the American Catholic Sociological Society and has been an associate editor of the *Review* of the Society since 1943. Miss Ross has been teaching at Trinity College, Washington, D. C. since 1940.

II. Writings:

Miss Ross's first love in the field of writing was the novel. In fact, she came to the United States with the idea of writing a novel during her first summer vacation. But the heat of a midwestern summer made creative work too difficult and she turned to a textbook on Sociology, *A Survey of Sociology*. Interest in this field had been engendered by a study of the social encyclicals in her school days, and her business affiliations.

Social Origins, a study of primitive man, resulted from her lectures at the Catholic Summer School in England. *Belgian Rural Cooperation* is her doctoral thesis. *What is Economics?* is a concise and readable summary of the fundamentals of economics.

III. The Book:

Fundamental Sociology is a popular presentation of the basic principles of Catholic social doctrine. In a very readable manner the author examines euthanasia, birth-control and other practical modern problems. Catholic readers will find *Fundamental Sociology* a good introduction to social studies.

BOOK REVIEWS FOR APRIL

A Woman Convert Reflects

Born Again. By Dorothy Fremont Grant. 254pp. Milwaukee: Bruce Publishing Co. \$3.25.

The well known author of *What Other Answer?* records her impressions after sixteen years in the Church. Severely critical of the inarticulateness of so many cradle Catholics and some converts, Mrs. Grant classifies herself as a "shouter" — one who shouts from the roof tops the good news that she is born again through the gift of baptism.

The substance of the book is the answers to various questions that she has received from many non-Catholics after the publication of her apologia. Honest and appealing responses are given on a variety of subjects: Fatima, Psychoanalysis, ethics in place of religion, the Vatican State and the apostolate of bingoo.

In the preface, Father Gillis notes the fear of the author that "to some people the whole work will appear superficial." But he adds that the appearance of superficiality will be deceptive. This reviewer thinks that the treatment of the topic was adequate, but feels that more order in the arrangement of the subject matter would have added to the value of the book. But many will be benefitted by reading this latest volume of Mrs. Grant.

Five Books for the Young

Star Spangled Stories. By Mary and William Lamers. 177pp. Milwaukee: Bruce Publishing Co. \$2.50.

Our Lady's Tinker. William Joseph Chaminade. By Marie Chaminade. 57pp. St. Meinrad's: The Grail. \$1.25.

Little Queen. St. Therese of the Child Jesus. By Mary Fabyan Windeatt. 167pp. St. Meinrad's: The Grail. \$2.00.

Angel Food For Jack and Jill. By Rev. Gerald T. Brennan. 113pp. Milwaukee: Bruce Publishing Co. \$2.00.

Ex-Cub Fitzie. By Rev. Neil Boyton, S.J.

206pp. Milwaukee: Bruce Publishing Co. \$2.50.

These five juvenile books show the new interest that Catholic authors are taking in the young. They also manifest the wide field of Catholic juvenile works: one is a story of Catholic war heroes; two are lives of saintly Catholics; one is a book of sermons for the children's Masses; the last one is an adventure story of a patrol of boy scouts.

The husband and wife team of Mary and William Lamers has collaborated on a series of nine biographical sketches of nine famous Catholic leaders of the Civil War era. They feel that *Star Spangled Stories* help to supply some of the human interest to history that has been obscured by the current social and economic presentation of the facts of the past.

Four of the men fought under the Confederate flag. General Pierre Beauregard fired the first shot on Fort Sumter that signaled the opening of the war. Stephen Mallory, as Secretary of the Navy, built the famous raider ships that so harassed Union shipping, and Raphael Semmes was the captain of the Alabama. General James Longstreet was one of the three most famous Generals of the Confederacy.

The other five men were men of the Union. Chief Justice Taney of the United States Supreme Court wrote the famous Dred Scott decision. Thomas Ewing held several important cabinet posts and helped prevent war with England over the Trent case. William Rosecrans was the Union General in the early part of the war. The Irish born James Shields and Philip Sheridan were among the most successful of the Northern generals.

The stories are well told with just enough dramatization to hold the reader's attention. They appeal principally to the middle teen group, but the parents of the children will also enjoy *Star Spangled Stories*.

Our Lady's Tinker is the simple narrative

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of the principal incidents in the life of Father Chaminade, the founder of the Society of Mary. Great emphasis is given to his narrow escapes during the persecution of the French Revolution. Full page pen sketches add to the value for the young. The seven to ten age group will enjoy *Our Lady's Tinker*.

The *Little Queen* is a reissue of an earlier book by the very talented hagiographer, Mary Fabyan Windeatt. The Little Flower tells the interesting story of her life in the first person. The result is a loveable portrait of the young saint for the young. As usual, the very young and the very old will like this book by Miss Windeatt.

Angel Food For Jack and Jill is another delightful book of sermons for the very young by Father Gerald T. Brennan. From such commonplace objects as peanuts, watermelons, mosquitos and a Halloween mask, the author draws pointed and practical moral lessons. There is no doubt that Father Brennan has the particular knack of reaching the mind and heart of the young boy and girl. Priests will here find suggestions for the all important sermon at the children's Mass; parents and teachers will have stories that they can read to those under their care.

The veteran boy's novelist, Father Neil Boyton, S.J., introduces his readers to *Ex-cub Fitzie*. Fitzie is the small seventh-grader whom his fellow patrol members dub the ex-cub. He is particularly blessed in getting into scrapes and adventures. A forced trip with robbers, the rescue of a monkey, the catching of a pickpocket, and a boat ride on the Hudson River, are only

some of the escapades in the book. Those boys in scouting and all young boys will enjoy meeting *Ex-cub Fitzie*. The author knows how to spin an adventure that appeals to boys.

Conversion

Roman Road. By Geo. Lamb. Sheed and Ward. 125 Pages. Price, \$2.25.

Roman Road is G. R. Lamb's story of his conversion to the Catholic Church. Born during the first world war, educated at Cambridge during the restless days of the 30's and converted during the second world war, Mr. Lamb tried socialism, skepticism, abandonment to modern music and finally pacifism before discovering that the only answer to the searchings and longings of his soul was Catholicism. He said: "I had grown so far away from my preconceived notions about religious faith: I had been so humiliated by my own personal predicament as a young man at odds, against all my will, with the society I lived in and wanted to work with, and from my inability to solve any of the problems that obsessed me — problems which the philosophers discussed endlessly, without final resolution or certitude — that I longed for nothing more than to be able to kneel with others, reciting that which I was told to recite, like a child beginning school. I came to the Catholic Church wanting to learn all things anew, from the very beginning." The story of Mr. Lamb's troubled journey is well-told, in a manner somewhat reminiscent of the style of Thomas Merton. It is merely another proof that the Catholic Church can give fulfillment to every type of heart and soul.

BOOKS RECEIVED FOR REVIEW

Bruce Publishing Co.: *The Imitation of Christ*. Translated by Aloysius Corfit and Harold Bolton. *His Passion Forever*. By Daniel A. Lord, S.J. *They Lived The Faith*. By Thos. P. Neill.

Fides Publishers: *The Week With Christ*. By Emeric Lawrence, O.S.B.

Sheed and Ward: *Everybody Calls Me Father*. By Father X; *The Faith of the Roman Church*. By C. C. Martindale, S.J.; *St. Paul's Gospel*. By Ronald Knox. *Roman Road*. By Geo. Lamb. *What Comes of the Dead*. By J. P. Arendzen, D.D., Ph.D., M.A. *For Goodness Sake*. By Wm. Lawson, S.J.



Lucid Intervals

He neglected to hold her arm while they were crossing a busy street, so she asked, "Where's your chivalry?"

"Oh!" he replied, "the dealer has it. I'm trading it in on a Buick."

A woman was talking with a friend about the athletic achievements of the latter's son.

"Your boy must be an exceptionally fast runner; I see by this morning's paper that he fairly burned up the track with his record-breaking speed. I suppose you saw him do it?"

"No, I didn't see him do it," replied the boy's mother, "but I saw the track this morning and there was nothing but cinders there."

A woman went to buy a drinking trough for her dog, and the shopkeeper asked her if she would like one with the inscription, "For the Dog."

"It doesn't really matter," she replied. "My husband never drinks water, and the dog can't read."

One day after the case had dragged out for many months, the man's attorney called the other and announced he was coming over to settle the case out of court. Upon arrival, he offered \$2,500.00 as a complete settlement. This was accepted, a receipt given, and an order of agreement settling the dispute was entered in court. The truck driver's attorney then eyed his longtime antagonist and said smugly: "I got the best of you that time. My client authorized me to pay \$3,500.00 and you are out \$1,000.00 you could have collected by holding out a little longer." "Oh, I don't know," replied the other attorney, with studied nonchalance, "my client has been dead six months."

"Battleships?" boasted the British tar. "Why, matey, our flagship is so big it takes the admiral an hour to cruise around the deck in a limousine." "So what?" sneered the American bluejacket. "The galley of our flagship is so big the cook has to go through the Irish stew in a submarine to see if the potatoes are done!"

A Scotsman, on a visit to Canada, noticed the mounted head of a bull moose hanging in the hall of the house where he was staying. He asked his host what sort of animal it was.

Host: "Oh, that's a moose."

Scotsman: "A moose! Eh, mon, what are your rats like over here?"

Pat boarded the service elevator and pushed the button. Somewhere the machinery went haywire, for the cage took off on an erratic up and down course. Up to the second floor and down again, up and down. Finally it came to an abrupt halt on the bottom. At this point, a man on the second floor peered apprehensively down the shaft and shouted: "Hey, Pat, are ye hurt?"

Pat indignantly shouted back: "None of your durn business, sir. I passed ye twice and ye did not speak to me."

"Dis am de thermos bottle mah wife done gib me for Christmas," said Sambo proudly. "It kin keep coffee blazin' hot all day. Or it kin keep lemonade ice cold de same len'th o' time." "Mah goodness," marveled his friend, "how do it know which to do?"

A golfer, in a trap, said, "The traps on this course are very annoying, aren't they?"

Another golfer, trying to putt, replied, "Yes, they are. Would you mind closing yours?"



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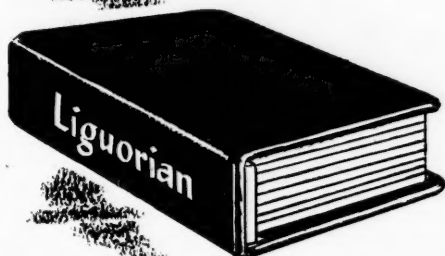
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BLOCK ROSARY PAMPHLET

Tens of thousands of people are taking part in the block rosary daily in all parts of the nation. These prayers are ascending to heaven like a mighty chorus, pleading for the conversion of sinners, the salvation of souls, and peace in the world.

Some Catholics who are happy to take part in the block rosary could not lead the prayers (as all should aspire to do at one time or another) because they do not know how to announce the proper mysteries for each day, nor the prayers the Blessed Mother at Fatima asked all to add to the recitation of the rosary.

Many non-Catholics love to join in the block rosary with their neighbors, but would enjoy it much more if they had the prayers of the rosary before them and could follow along with their Catholic friends.

The Liguorian Pamphlet Office has prepared a small new pamphlet that takes care of all these needs. It presents exactly what is to be said by the one who leads the rosary for a group, designates the mysteries to be announced each day, and adds a few words of comment and application to each mystery. It gives the full wording of all the prayers of the rosary, and ends with the **Hail, Holy Queen**, and the act of consecration to be said once a month.

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